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THE  
CHRISTIAN HISTORY;  
BEING  
A NEW ARRANGEMENT  
AND  
VERSION  
OF  
ALL THE GOSPEL FACTS.

WITH  
TEN DISSERTATIONS.

---

By WILLIAM WILLIAMS, Esq;  
late of St. JOHN'S COLLEGE, CAMBRIDGE.

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L O N D O N:  
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THE  
CHRISTIAN HISTORY

BEING  
A NEW ARRANGEMENT

OF  
THE HISTORY

OF THE  
CHRISTIAN FAITH



BY WILLIAM

MASTERS

OF THE UNIVERSITY OF CAMBRIDGE

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## P R E F A C E.

**T**HE following History, important as it is, will not be so welcome to many, as even the most insipid Novel : But what do I say ? To most perusers of modern romances, the story of man's redemption is almost as great a Novel as if really new. — To read of the vicious justly unfortunate ; or virtue triumphant in distress, or victorious over the passions, or surprizingly refining a Cimon into a hero ; must be delightful to one not wholly insensible. — But to delight in Novels, whose whole merit consists in gilding the most daring impudence and villanies ; and in turning sterling worth to ridicule ; whose whole beauty is baudry without sense, wit, or humour, argues that depraved taste which is the criterion of the times. Entertainment is requisite for recreation. The soul, like a bow never unbent, becomes enervated. But to be wedded merely to what is fulsome, discovers the greatest debauchery of mind imaginable : and the greatest mortification as well as benefit it can receive, is to be decoyed

into real instruction. But where else such instruction as here; where else such solid entertainment? In an exact compilation of all the circumstances relative to Christ, dispersed up and down in his four historians; (for they did not always observe order, but mentioned facts as they occurred to mind, the Holy Spirit only supporting the ordinary powers of nature, never acting in a supernatural way where superfluous) will be found more of the sublime, the pathetic, the surprising, the allegorical, and the moral, more perfect manners, more wonderful actions, more animated descriptions, more striking episodes, more noble machinery, than in any other composition whatever; forming the finest piece of ethic poetry in the universe. All is most decent, just, and excellent: what force of action, what power of oratory; that such a number of facts, such a variety of precepts could be retained so exactly by illiterate men, as to be related in most cases even verbally by their several pens. And it is so far from being strange, that in any transaction containing several particulars, different circumstances should be told by different mouths; that it is truly admirable they have so often mentioned the same articles and in the same words, considering the abundant variety of matter laid before them as St. John declares. But why is this attempted after others? Not to insist on a better arrangement of the facts; for I leave the reader to decide, whether the confusion and errors of  
former

# P R E F A C E.

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former attempts are not here avoided, more facts, may all, are introduced in the fullest terms and in a modern translation, which I hope is both more correct and more elegant than any preceding it; circumstances which will perhaps be found really new and unexpectedly agreeable. Whatever may be the merit of the performance; it is certain others have transposed several events as much as any of the Evangelists; and therefore lost their labour: for if where the relations of different Evangelists respect the same fact, the several accounts are taken to belong to different occurrences; an antagonist may possibly shew one of them untrue. Thus when the women after Christ's resurrection are said to meet him in their return from his tomb to the Apostles; it is unlikely that Magdalen, who was one of the company, could have returned before them, set out again, and in returning a second time seen him first; as yet it is held: it is more probable that Matthew giving a summary account, mentions generally what respects one in particular, an usual way. So the sermon of the mount was delivered in a plain near the mount: for though Christ went on the mount to elect the twelve Apostles; he came down to preach: which fact Mark omits; as Matthew postpones the election till their mission: and though he mentions not Christ's descent, till after the sermon, yet we find from Luke it was previous thereto. Macknight places the preparation of the passover be-



fore the supper, which he takes to be that feast; whereas John mentions the dipping of the sop at that rite, after the washing which was subsequent to that supper, *John* xiii. 4. And he expressly says this supper was prior to the paschal feast, xiii. 1. Again, he places the information Christ had of his mother's attendance without, *Luke* viii. 20. the parallel of *Mark* iii. 31. after the parables of the feedfman, &c. whereas Jesus was then without doors himself. *Mat.* xiii. 1.

How well the several circumstances follow each other in this connection of gospel facts, is left to the reader's decision. If it differs from the order others have observed; let it be considered, that were there no inconsistencies in former performances, there would be no need of this. If the present arrangement doth not run counter to circumstances of time and place in any of the evangelic histories, and every fact is introduced without any palpable disorder, in all its particulars; it must afford all the satisfaction that can be expected. And then, instead of a noble column broken and disjointed, you see one entire; and can admire its strength, proportion, and surprizing elevation and magnificence, as well as the exquisite beauties of its several parts. Instead of interruptions, transpositions, deficiencies oft occasioning inconsistencies; the scattered materials properly arranged, frame a composition full, perfect, unrivalled, and truly divine.—To the words of that Evangelist who has expressed  
any

any matter in the fullest terms, is constantly sub-joined what any of the others have recorded beside: for where different historians mention different particulars concerning the same affair, it is probable all those circumstances happened. Where a fact is introduced abruptly in any one; by a close examination of the other historians, the connexion and proper order in which such matter occurred is traced out: which all who have laboured herein, find so extremely difficult, that some of our greatest men have been induced to take in a greater compass of time to introduce the several incidents, than the gospels mention: whereas it is likely St. John would have shewn this, if true.

I think the corresponding links of this beautiful, though dissevered chain, will now plainly appear to be brought together, and placed to tally exactly. Perhaps an exceptionable part is my arrangement of *Luke* xxii. 24. I hardly think Christ at that juncture promised the twelve to preside over the twelve tribes, when he was denouncing one a traitor; it is more likely at another time he declared it, as a condition of their fidelity: circumstances at the paschal feast putting Luke in mind of Christ's desire to cure jealousies among his disciples, and of his setting them an example of humility and mutual service at a supper previous thereto, which he does not precisely distinguish, (and therefore this is supplied by St. John;) he says, "There was a strife,"



strife," but not just at that time; and then relates Christ's words at the time of the contention, instead of what he said and did at that supper relative thereto; and this John supplies.

That there are several transpositions is undeniable; that there are several deficiencies in the three first gospels is also indisputable: for to remedy this John wrote his. These inaccuracies of composition have their use: more of art, would, considering the authors, have created suspicion. And while they vary in their order of relating many facts, without shewing that they borrowed from each other, the omissions of each is supplied by the rest, and by a wonderful agreement and even identity of words in many other particulars, each is in turn proved and confirmed by the others.

Could the order of facts in the Evangelists be ascertained; a Testament might be printed with the select passages in small capitals, (words explanatory superadded to the text being in *Italics*) and in one margin the place denoted, where the passages both next preceding and subsequent to this are to be found, that a reference might be backward and forward; and the other margin contain the parallels. We should thus have an edition where Christ's life might be perused in the due order of the events; which we might at the same time compare with the parallels in the other histories: and yet we might pursue each historian singly, uninterruptedly, and in his own order.

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So as to the Acts and Epistles; the most important parts being printed with a different letter, and references from one passage to the other; the original thread may be preserved, and yet the morality formed into a complete system. Thus by drawing the most interesting passages together, and setting them all in one point of view, they may like sun-beams through a burning glass strike the mind with collected force. Such an edition with notes judicious and concise, reconciling and illustrating the various passages that have been misunderstood and misrepresented, will be welcome to all serious christians.

HEADS

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## HEADS OF CHRIST'S HISTORY.

1. **T**HE Word's Divinity. Zachary's Vision and Dumbness. Gabriel announces Mary's Conception. She visits Elizabeth. John's Birth.
2. Royal Succession. Christ's Parentage.
3. Taxation. Christ's Birth. Shepherds Vision and Visit. Circumcision. Purification and Presentment. Simeon and Anna's Testimony. Magers' Homage. Herod's Massacre. Joseph's Flight to Egypt and Return.
4. Christ with the Doctors.
5. John's Ministry.
6. Christ baptized; receives the Holy Ghost. His Pedigree.
7. Christ's Temptations; John's Testimony; Conversion of Simon and Andrew; Philip's Call; Nathanael's Conviction.
8. Water turned to Wine in Cana. Christ goes to Capernaum, and to Jerusalem; reproves the Traders in the Temple; foretels his Resurrection in three Days; does Miracles. Teaches Nicodemus the Regeneration and Redemption. His Disciples, and John, baptize. John's Testimony repeated, and Imprisonment.
9. Samaritan Woman's Conviction at the Well. Capernaum Nobleman's Son cured.
10. Christ reads in Nazareth Synagogue, and ejected; goes to Capernaum.
11. Miracle of Fishes to Peter, Andrew, James and John. An Exorcism. Simon's Mother-in-law cured. Exorcisms. Christ prays alone before Day; cleans a Leper; seeks Retirement.
12. Cures a Paralytic at Capernaum brought through the Roof. Pharisees tax Him with Presumption. He preaches at the Sea Side; calls Levi. Pharisees accuse Him

Him of bad Company and revelling; new Wine in old Skins.

13. He heals a Man at Bethesda Pool on the Sabbath. Preaches the Resurrection. Miracles, Prophecies, and John evince his Mission. Defends necessary and good Deeds on the Sabbath, Corn being pluckt; heals the withered Hand; retires to the Sea, a Bark attends Him, His Humility.

14. He prays on a Mountain. Elects the twelve, descends and preaches: The Beatitudes; Sins; Apostles Eminence; Completion of the Law; Variance; Lust; Divorce; Swearing; Submission; Benevolence; Hypocrisy in Alms, Prayer, and Abstinence. The true Treasure; Mental Purity; two Masters; Worldly Care; Harsh Censure; Divine Bounty; Virtue arduous; Mark of Impostors; Works an effectual Rock.

15. Centurion of Capernaum's Servant cured. Widow's Son at Nain revived. John's Enquiry. Christ's Testimony of John. Pharisaic Obstinacy. Female Sinner perfumes Him at a Pharisee's. Two Debtors. Magdalen exorcised, attends Him.

16. One blind and dumb exorcised. Scripturists blaspheme the Holy Ghost. The Sign of Jonas. Sinner's Relapse. His Affinity with Virtue.

17. He teaches out of a Ship. The Seedsman. Tares. Insensible and wondrous Propagation of the Gospel; its Value, Universality and Use. He calms a Storm at Sea.

18. A Gadarene's Legion of Demons at the Tombs invade the Swine. Crossing the Sea, He revives Jairus the Ruler's Daughter. A Woman's Hemorrhage stopt. Two blind Men cured; a dumb Man exorcised.

19. He is slighted at Home. His Mission of the twelve, and Charge. They preach, cure, and exorcise. Herod's Perplexity about John's Death.

20. Apostles Return. He passes the Sea, seeks Retirement in a Franchise of Bethsaida. Five thousand fed with five Loaves, and two Fish. He sends the Disciples by Sea from Bethsaida, who in the way to Capernaum in three or four Miles have a Storm: He walks on the Sea, and calls Peter to him: They land at Genesaret; and Boats coming from Tiberias, the Croud

pass to Capernaum to Him. He preaches Spiritual Food; a Defection. Treason of Judas told.

21. In Galilee the Pharisees confound Tradition with Law. At Tyre, a Woman of Canaan's Daughter exorcised.

22. At the Galilean Sea He cures a Man deaf and dumb with Spittle. Four thousand fed with seven Loaves and a few Fish. Sign of Jonas repeated. Caution against Pharisees, Herodians, and Saducees.

23. At Bethsaida, a blind Man cured with Spittle. At Cesarea he names Simon Peter in token of the Church's Stability. Peter doubts Christ's Passion. Christ exhorts Imitation; foretels Christianity near.

24. Christ's Transfiguration. Scripturist's Son exorcised. Disciples Incredulity reprov'd. He foretels his Passion.

25. At Capernaum the Tribute in the Fish. Innocence of Childhood. Christ countenances Actors in his Name. Danger of Sin. Divine Love. Forbearance. Power of Apostles and Believers. A Lord's Debtor and Fellow Servant.

26. At the Feast of Tabernacles he teaches in the Temple. Altercation between the Pharisees and Nicodemus. Adultress escapes. Christ justifies himself. Attempt to stone Him.

27. He gives an innocent Man Sight with Clay, Spittle, and Bathing in Siloam Pool, on the Sabbath, whom the Pharisees examine. Wilful Errors culpable. One only Way to Heaven. Christ the good Pastor.

28. At the Feast of Dedication Christ asserts himself, and retires beyond Jordan.

29. His Mission of the Septuagint, and Charge. They return in Triumph; Christ thanks God. The Christian Yoke easy. A Neighbour described.

30. He reprov's Pharisees and Lawyers; disclaims temporal Matters; the Rich Man's Vanity. Brotherly Love. The Galileans killed by Pilate, not worse than some spared for a Time. Infirm Woman cured on the Sabbath. Many miss Heaven. Prophets killed in Jerusalem; her Fall denounced.

31. Dropical Man healed on the Sabbath. Modesty praised. Disinterestedness. The Poor supersede the reluctant



## Heads of Christ's History.

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reluctant Guests at the Supper. Duty Paramount. Of Circumspection.

32. The lost Sheep, Silver; prodigal Son; prudent Steward. Pharisaic Hypocrisy. Lazarus and Dives.

33. Christian Spirit meek. Christ's Replies to Followers. Ten Lepers. Judgement comes unawares. Widow and Judge. Pharisee and Taxman.

34. At Jordan He treats of Divorce. Innocence of Childhood. Moral Duty. Recompense of the Apostles and the Faithful. Labour in the Vineyard.

35. Lazarus revived. Counsel of Caiaphas.

36. Christ's Passion foretold near. Ambition of Zebedee's Wife; mutual Service enjoined. Bartimeus, and another receive Sight. Zaccheus. A Lord and ten Servants.

37. Mary embalms Christ; her Conduct different from Martha's. Plot against Lazarus. Christ's Entry on an Ass Colt. He bewails the City.

38. Greeks seek Christ. Heaven acknowledges him. Fig-Tree cursed. Trades in the Temple reprov'd; Fig-Tree withered. He recommends Faith, and a Form of Prayer.

39. Is questioned by the Pharisees. Parable of two Sons' Answers. Husbandmen and Heir. The rejected Stone. The Marriage Supper. Unsuitable Guest rejected. Cesar's Dues. Woman and seven Husbands. Two Commandments. Christ David's Lord.

40. Pharisaic Sins. Sins and Fall of Jerusalem. Widow's Mite.

41. Temple's Destruction told. Signs of impending Woes. The provident Servants. Ten Virgins with Lamps. Goats parted from the Sheep.

42. Christ embalmed at the Lepers. Washes Peter, discourages Ambition. Judas, as foretold, falls.

43. Passover. Treachery of Judas announced. The Sacrament instituted. Judas again hinted at; who goes to Work. Commandment of Love. Peter's Fate and Denial foretold. A Comforter promised.

44. Hymn on Mount Olivet. Peter prayed for: his Denial again told. A Sword ordered. Christ asserts his Ministry. Necessity of the Passion.

45. Christ's Address to God,

46. Agony

46. Agony in the Garden, and Vision. Arrest. Peter wounds Malchas; who is cured. Youth in Linnen flees naked.

47. Christ brought before the High Priest. Peter's Denials. Officer strikes Christ. Christ taxed with Blasphemy: Insulted. Repentance and End of Judas. Potter's Field bought.

48. Pilate examines and refers Christ to Herod; he is mute, and mocked, and remanded to Pilate: whose Wife justifies Christ. A Custom. Barabbas who, Pilate exculpates himself; delivers Christ to Execution. Barabbas discharged. Christ mocked. Simon bears his Cross. Christ bewails Jerusalem. Myrrh Wine offered. His Crucifixion between two Criminals. Inscription. Garments shared. Mary recommended to John. Christ reviled. Penitent Thief. Christ receives Sour Wine, and expires with Resignation. Earthquake.

49. His Side pierced. Joseph and Nicodemus embalm and inter the Corpse. Tomb guarded.

50. Earthquake and Vision scare the Watch. The Women see two Angels and return to the Disciples. Watch bribed to belye the Christians. Magdalen's first Report. Peter and John visit the Tomb, miss the Body and return. Magdalen stays, and sees two Angels and Jesus.

51. Cleopas and another, see Christ in the Road. He appears to ten Disciples, who receive a Promise and Token of the Holy Ghost; afterwards to Thomas with the Rest.

52. Second Miracle of Fishes. Peter's Charge; Prediction of his Death. John's stay till the Mosaic Dispensation ends with Jerusalem. They meet Christ in Galilee, and receive his Commission. Holy Ghost promised: This repeated at Bethany. The Ascension. Vision of two Angels. In obedience to Christ, the Apostles return to Jerusalem.

*Note.* There they elect Matthias; and on the feast of Pentecost receive the Holy Ghost.



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# THE CHRISTIAN HISTORY.

## SECTION I.

**T**HE Word originally was, and the Word was with God, and God was the Word. This was originally with God. All was made through It, and no event ensued without It. In It was Life, and the Life was the Light of Men. And the Light shines in Darknefs, and Darknefs conceived It not. John i. 1-3.

In Herod king of Judea's time there was a certain priest of the rotation of Abia named Zacharias, and his wife was of Aaron's daughters, and her name Elizabeth. Luke i. 54 &c.  
They were both honest in God's view, proceeding after the Lord's precepts and ordinances unexceptionably. And they had no child; for Elizabeth was barren, and both were advanced in years.—And it ensued in his sacerdotal function, in the series of his rotation, before God, according to the custom of the priesthood; it was his lot to go into the Lord's sanctuary to burn incense. And the whole assembly of the people were without at their devotions at the time of incense. And an angel of the Lord appeared to him standing on the right of the incense-altar. Zacharias was startled at the sight, and fear seized him. But the angel told him, Don't be a-

B

fraid

fraid Zacharias, for your prayer is heard: and your wife Elizabeth shall bear you a son, and you shall call him by the name of John. And he will be joy and delight to you, and numbers will rejoyce at his nativity. For he will be eminent in the Lord's sight, and drink no wine or intoxicating liquor, and be full of the Holy Spirit even from his mother's womb. And convert many of Israel's sons to their Lord God. And he shall precede his presence in the spirit and power of Elias, to convert paternal breasts toward children, and sceptics to the discretion of the right, and to provide a people prepared for the Lord. Then Zacharias said to the angel, How shall I know this, for I am old and my wife advanced in years? The angel in reply told him, I am Gabriel, who am standing in God's presence, and commissioned to speak to you and bring you this happy message. And you shall be mute, nor be able to speak till the time of these events, because you discredited my words, which shall be fulfilled in their season. — And the people were expecting Zacharias and surprized at his delay in the sanctuary. But at his coming out he was unable to speak to them; and they were sensible he had seen a vision in the sanctuary: and he beckoned to them and continued mute.—And when the time of his liturgy was completed he repaired to his own house.—And Elizabeth his wife conceived afterwards and concealed herself five months, saying, The Lord has dealt thus with me at the time it was his providence to remove my disgrace among mankind.

In the sixth month the angel Gabriel was dispatched by God to a city of Galilee called Nazareth. To a virgin contracted to a man named Joseph of the house of David; and the virgin's name (was) Mary. And the angel going to her said, Hail gracious maid, the Lord is with thee thou happiest of women! When she perceived

ceived him she was surprized at his expression, and resolved what kind of salutation it was. Then the angel told her, Be not afraid Mary, for you have obtained divine favour; And lo, you shall conceive in your womb and bear a son, and name him Jesus. He shall be great and called the Son of the Supreme, and the Lord God shall give Him his father David's throne. And He shall reign over Jacob's house for ever, and there shall be no end of his empire. But Mary said to the angel, How can this be since I know no man? The angel replied to her, The Holy Spirit shall come on thee, and the power of the Supreme overshadow thee; wherefore also thy holy Offspring shall be called the Son of God. And lo, thy cousin Elizabeth has likewise conceived a son in her old age, and this is the sixth month on her who was termed barren. Because no proposition is an impossibility with God. But Mary said, Lo the Lord's handmaid, Let me fare according to your prediction! And the angel departed from her.

At this time Mary set out and hastened to a city of Judah in the mountains. And went to Zacharias' house and saluted Elizabeth. And it ensued, when Elizabeth heard Mary's salutation, the babe in her womb exulted; and Elizabeth was full of divine inspiration. And with loud acclamation said, Thou happiest of women, blest is the fruit of thy womb. And whence this to me that my Lord's mother visits me? For lo, when the sound of thy salutation came to my ears, the babe in my womb leapt for joy. And blest is she who believed there will be a completion of the Lord's message to her. Then says Mary;

My spirit magnifies the Lord;  
My soul in God my Saviour joys.  
His handmaid's lowliness He saw;  
And now each age will stile me blest.

## THE CHRISTIAN HISTORY.

Omnipotence has wonders done  
 For me; and holy is his Name.  
 His mercy still, age after age,  
 Awaits on those who Him revere.  
 He shew'd the prowess of his arm;  
 And the high-minded he dispers'd,  
 Through th' imagination of their heart.  
 The pow'rful from their thrones depos'd;  
 And those of humble temper rais'd.  
 The hungry fill'd with dainty fare,  
 And empty sent away the rich.  
 His servant Israel He sustain'd,  
 With mercy ever in his mind;  
 As to our fathers, He declar'd  
 For Abraam, and for all his seed.

And Mary staid with her about three months; and returned to her own house.

But Elizabeth's time of delivery was up, and she bore a son. And her neighbours and relations, on hearing the Lord had extended his mercy toward her, congratulated with her.—And in the sequel they came on the eighth day to circumcise the child, and called him after his father's name Zacharias. And his mother in objection said No, but he shall be called John. And they told her, None of your relations are called by this name. And they consulted his father by signs what name he approved of for him. And he, desiring a tablet, declared in writing “his name is John:” and all were surprized. And his mouth and tongue were immediately set at liberty, and he spoke in praise of God. And an awe came on all their neighbours; and this whole account was the discourse of all the hilly parts of Judea. And all the hearers kept it in their mind, saying, What is this child to be, the Lord had a hand

## THE CHRISTIAN HISTORY.

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in him? And Zacharias his father was full of divine inspiration and spoke prophetically.

The Lord the God of Israel's blest;  
Whose providence his people guards,  
And their redemption has contriv'd.  
The Horn of safety He for us  
Rear'd in his servant David's house,  
As by his holy prophets' mouth  
From earliest ages he declar'd;  
Protection from our enemies  
And hand of those who bear us hate;  
Performing mercy vow'd our fires,  
And holy cov'nant kept in mind;  
The oath he (once) to Abraam made,  
Our sire, that we should have his grant,  
To pay Him worship free from fear,  
And rescu'd from the hand of foes,  
In sanctity and rectitude,  
Before his presence all our days.

And you, my child, shall bear the name  
Of prophet to the King supreme;  
And presence of the Lord precede,  
For preparation of his ways:  
And to his people safety teach  
By his remission of their sins;  
Through cordial mercies of our God.  
Whence from above day visits us;  
Those to illuminate who sit  
In darkness and the shade of death;  
And guide our feet to paths of peace.

And the child grew, and improved in mind; and was in the deserts till the time of his manifestation to Israel.



## THE CHRISTIAN HISTORY.

### S E C T. II

*A Table of the line of Jesus Christ the son of David the son of Abraam.*

Mat. i. 1,  
&c.

**A** BRAAM deriv'd Ifaac, Ifaac deriv'd Jacob, Jacob deriv'd Judas and his brethren. Judas deriv'd Phares and Zara by Thamar; Phares deriv'd Esfrom; Esfrom deriv'd Aram; Aram deriv'd Aminadab; Aminadab deriv'd Naasson; Naasson deriv'd Salmon; Salmon deriv'd Booz by Rachab; Booz deriv'd Obed by Ruth; Obed deriv'd Jesse; Jesse deriv'd king David.—King David deriv'd Solomon by the (widow) of Urias; Solomon deriv'd Roboam; Roboam deriv'd Abia; Abia deriv'd Afa; Afa deriv'd Jöfaphat; Jöfaphat deriv'd Jöram; Jöram deriv'd Ozias; Ozias deriv'd Jöatham; Jöatham deriv'd Achaz; Achaz deriv'd Ezekias; Ezekias deriv'd Manasse; Manasse deriv'd Amon; Amon deriv'd Jöfias; Jöfias deriv'd Jechonias and his brethren at the Babylonian captivity.—From the Babylonian captivity (Jechonias deriv'd Jechonias) Jechonias deriv'd Salathiel; Salathiel deriv'd Zorobabel; Zorobabel deriv'd Abiud; Abiud deriv'd Eliakim; Eliakim deriv'd Azor; Azor deriv'd Zadoc; Zadoc deriv'd Achim; Achim deriv'd Eliud; Eliud deriv'd Eleazar; Eleazar deriv'd Matthan; Matthan deriv'd Jacob; Jacob deriv'd Joseph the husband of Mary, of whom Jesus called Christ was born.—All the descents (are) from Abraam to David fourteen descents: from David to the Babylonian captivity, fourteen descents: from the Babylonian captivity to Christ, fourteen descents.

Christ's nativity was thus. His mother Mary being contracted to Joseph, before they cohabited she proved pregnant through the Holy Spirit. Joseph her spouse being

being humane and loath to make her an example, was inclined to divorce her privately. While he had these thoughts, lo! an angel of the Lord appeared to him in a dream, saying; Joseph, son of David! Be not afraid to receive Mary thy wife, for her conception is of the Holy Ghost. She shall bear a son, and you shall name him Jesus; for He shall save his people from their sins. This whole event accomplished the divine prediction of the prophet, saying; "Lo a virgin shall conceive and bear a Son, whom they shall name Emmanuel;" which translated is God with us! Joseph awaking did as the Lord's angel directed him, and received his wife. But did not cohabit with her previous to her delivery of her first-born Son whom he named Jesus.

## S E C T. III.

**A**ND it fell out in those times that an edict issued from Augustus Cesar for an enrolment through all the dominions. This enrolment commenced before Quirinus was prefect of Syria. And every one went to be enrolled each to his own city. Joseph then went out of Galilee from the city of Nazareth into Judea to the city of David which is called Bethlehem, on account of his being of David's house and lineage: to be enrolled with Mary his contracted wife who was pregnant. And it proved that while they were there, the time of her delivery was up. And she bore her first-born Son, and swathing Him laid Him in a manger; because there was no room for them in the inn.

Luke ii. 1.  
to 39.

And shepherds were in that place keeping pens and a night-watch over their flocks. And lo an angel of the Lord appeared to them, and a divine glory shone round



them; and they were in a terrible fright. Then the angel told them, Be not afraid; Lo I am an evangelist to you of great joy which all people will receive. For to-day a Saviour, which is the Lord Christ, is born unto you in the city of David. And this is a signal for you, ye shall find the Babe in swathes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host glorifying God and re-sounding,

Glory to God supreme, and peace  
On earth, benevolence to men.

And in the sequel, after the angels had withdrawn from them to heaven, the herdsmen said to one another, Let us travel as far as Bethlehem and see the fact which the Lord has informed us of. And they hastened and found both Mary and Joseph, also the Babe lying in a manger. At the sight they declared the story told them concerning this child. And every hearer was surprized at the shepherds' relation to them. And Mary reserved and revolved the whole account in her mind. And the shepherds returned glorifying and praising God for all they had heard and seen agreeable to what was reported to them.

And when the eighth day was up for the child's circumcision, He received his name of Jesus, which He was called by the angel before his conception in the womb.

And when the days were completed for her purification according to the law of Moses, they brought Him to Jerusalem to present Him to the Lord. As it is prescribed by the divine law, "Every male that opens the womb shall be counted sacred to the Lord." And to offer the sacrifice as required by the divine law, a pair of turtle-doves and two young pigeons.—And lo there

was

was a man at Jerusalem named Simeon; he was an honest well-behaved man, in expectance of Israel's comfort; and divine inspiration was on him. And it was notified to him by the Holy Spirit that he should not see death before he saw the Lord's Christ. And he came by inspiration to the temple; and as his parents were introducing the child Jesus to perform for Him what was customary by law, then he took Him in his arms, and blest God, and said;

Lord now You let your servant go  
In peace, according to your word.  
My eyes have your Salvation seen,  
Which You before all men prepar'd,  
A Light the Pagans to inform;  
The Glory of your people Israel.

And Simeon blest them, and told Mary his mother, Lo He is appointed for the fall and restoration of many in Israel, and for an object of disparagement. Nay the dart will pierce even through your own soul; however the thoughts of many breasts may be discovered.

And there was Anna a prophetess, Phanuel's daughter of the tribe of Asser, far advanced in years, who had lived with a husband seven years from her virginity. And she was a widow of about eighty-four years (old) and was never absent from the temple, night and day devoted to fastings and prayers. And appearing at this juncture she announced the Lord, and mentioned Him to all in Jerusalem who had expectance of redemption.

At the birth of Jesus in Bethlehem of Judea in king Herod's time; lo, eastern mages arrived at Jerusalem. Asking, Where is the native king of the Jews; for we in the east have observed his star and are come to pay Him homage. King Herod on information hereof  
was

Mat. ii. 1,  
&c.

was alarmed, and all Jerusalem likewise. Convening all the chief-priests and scripturists of the people, he enquired of them where Christ was to be born. They told him, in Bethlehem of Judea; for this is the prophet's description: "Even thou Bethlehem in the land of Juda art not altogether the least among the princes of Juda, for out of thee shall issue a Governor who shall rule my people Israel."

Then Herod, having privately summoned the mages, sifted out of them the time of the star's appearance. And sending them to Bethlehem said, Go make an exact enquiry about the child; when ye have found him let me know, that I too may come and pay my court to him. On audience of the king they departed; and lo, the star which in the east they saw, preceded them till it came and settled over the place of the Infant's residence. Observing the star they were exceedingly transported. And going into the house found the Infant with Mary his mother; and falling prostrate paid Him homage: and opening their treasures, presented Him with gold and frankincense and myrrh.— But being cautioned in a dream not to return to Herod, they repaired home another way.

After their departure lo an angel of the Lord appears to Joseph in a dream, saying, Rise, take the Infant and his mother and flee to Egypt, and stay there till I summon you; for, Herod is coming in quest of the Child for his destruction. Getting up then he took the Infant and his mother by night and retired to Egypt. There he staid till Herod's death: which accomplished the Lord's prediction by the prophet, saying; "Out of Egypt have I summoned my Son,"

Then Herod, perceiving he was deluded by the mages, was exceedingly incensed; and by commission slew all the boys in Bethlehem, and all the confines thereof,

thereof, from those in their second year downwards to the period he had picked out of the mages. Then was the prophet Jeremy's prediction completed, "A cry in Rama was heard, mourning plaints and much lamentation, Rachael bemoaning her children and averse to consolation since they are no more."

After Herod's death lo the Lord's angel appears in a dream to Joseph in Egypt; saying, Rise, take the child and his mother and go to the land of Israel; for dead are those who aimed at the Infant's life. When up then he took the Child and his mother and came to the land of Israel. But being informed that Archelaus reigned in Judea in his father Herod's stead, he was afraid to proceed thither; till encouraged in a dream he repaired to the district of Galilee. And arriving there he resided in a city called Nazareth: so that the prediction of the prophets was accomplished; "He shall be called a Nazarene."

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#### S E C T. IV.

**B**UT the Youth grew and improved in mind, being full of sense, and divine grace attended Him. Luke ii. 40, &c.

And his parents went annually to Jerusalem at the paschal feast. And when He was twelve years old, they went up to Jerusalem as customary at the festival. And the time being elapsed, at their return the lad Jesus remained at Jerusalem even without the privity of Joseph and his mother. Supposing Him to be among the company they proceeded a day's journey. But on their enquiry after Him among their relations and acquaintance not finding Him, they returned to Jerusalem in quest of Him. And in the sequel they found Him three days afterwards at the temple sitting among the doctors,

doctors, attentive to them and asking them questions. And all who heard Him admired his understanding and decisions. At sight of Him they were surprized; and his mother said to Him, Child why have you behaved so to us; lo your father and I with concern have been in search of you? He replied to them, Why were ye in search of me? are ye not sensible it is incumbent on me to be conversant in my Father's affairs? But they did not understand the expression He uttered to them.—And He set out with them and came to Nazareth and was under their direction. And his mother reserved all these articles in her mind. And Jesus improved in sense and stature, and in divine favour and human.

## S E C T. V.

Mark i.  
1, 2.

**T**HE commencement of the gospel of Jesus Christ the Son of God. As it is described in the prophets; "Lo I dispatch my messenger before thy presence who shall prepare thy way before Thee."

Luke iii.  
1, 2.

In the fifteenth year of Tiberius Cesar's reign, Pontius Pilate being governor of Judea, Herod tetrarch of Galilee, and his brother Philip tetrarch of Ituria and the district of Trachonites, and Lysanias tetrarch of Abilene. During the pontificate of Annas and Caiaphas, the divine Word came to John the son of Zacharias in the desert.

Mark i.  
6.

John was clothed with camel's hair and a leathern girdle about his waist, and fed on locusts and wild honey.

Luke iii.  
3—6.

And he went to all the neighbourhood of Jordan preaching the baptism of repentance for remission of sins. As it is described in Esaias the prophet's book of predictions,



ditions, who says; "The voice of one proclaiming in the wilderness, Prepare ye the Lord's way, level his paths. Every valley shall be filled, and every mountain and hill be lowered; the crooked become strait, and the rough ways smooth. And all flesh shall see God's Salvation."

The same came as evidence to testify of the Light, John i. 7-14. that all might believe through Him. He was not the Light, but for evidence of the Light. It was the true Light that lights every man who comes into the world. He was in the world; and the world was made through Him, and the world knew Him not. He came to his property, and his own people received Him not. But He empowered as many as received Him to become God's children, being believers in his name. Who were born not of blood, nor of carnal desire, nor human will, but of God. And the Word became incarnate and resided among us, (and we saw his glory, a glory as of the Father's sole Offspring) full of grace and truth.

Then resorted to him Jerusalem and all Judea and Mat. iii. 5-10. the whole neighbourhood of Jordan. And were baptized by him in Jordan on confession of their sins.— Observing crouds of Pharisees and Saducees frequenting his baptism, he accosts them, Ye brood of vipers, who cautioned you to fly from impending vengeance? Produce therefore fruits suitable to repentance. And pretend not to persuade yourselves "We have our father Abraam," for I tell you God is able out of these stones to raise posterity for Abraam. Nay even now the ax is laid to the root of the trees; every tree then not productive of good fruit is felled and committed to the flames.

And the company consulted him saying, How Luke iii. 10-17. are we then to act? He in reply told them, Let the owner of two coats bestow on the needy, and him who has meat do the like.—And even tax-men came for bap-

baptism, and asked him, Master, How are we to behave? He told them, Exact no more than your assessment.—And some soldiers likewise put him this question, And what must our conduct be? He told them, Neither disturb nor falsely accuse any one; and be satisfied with your stipend.—And the populace being in suspense, and debating in their own minds concerning John, whether he was Christ, John in reply told every one: I indeed baptize you with water; but One superior to me is coming, whose shoe-strings I am too mean to untie; He will baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and He will reclaim his floor, and collect his wheat into his granary; but consume the chaff with unextinguishable fire.

## S E C T. VI.

Mark i. 9.

**A**T this juncture it was that Jesus came from Nazareth of Galilee and was baptized by John in Jordan.

Matt. iii.  
14—16,  
pt. 1st.

John dissuaded Him; I require, says he, baptism of You; have You then recourse to me? Jesus answered him, Permit it now; there is a decorum in our performance of every duty: then he consented.—Jesus, being baptized, went up immediately out of the water: and praying, the heavens opened. And the Holy Spirit descended on Him in corporeal form like a dove. And a voice issued from heaven saying, Thou art my beloved Son whom I approve of.

Luke iii.  
21, pt. 2d.  
&c. —

And Jesus himself was nearly commencing thirty years of age; and was according to law the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son



son of Naum, the son of Elli, the son of Nagge, the son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, the son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David. The son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson, the son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Juda, the son of Jacob, the son of Isaac, the son of Abraam. The son of Thara, the son of Nachor, the son of Saruch, the son of Ragau, the son of Phalec, the son of Heber, the son of Sala, (the son of Cainan) the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, the son of Mathufala, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

## S E C T. VII.

**J**ESUS retired from Jordan full of the Holy Ghost; and was urged by the Spirit into the desert. Luke iv. 1.

And was with wild beasts.

And was tempted by the devil forty days. Having eaten nothing in that time, after the expiration thereof Mark i.  
13. pt.  
Luke iv.  
2-5.

He was hungry. Then the devil told Him, If you are the Son of God, order these stones to become bread. Jesus in reply told him, 'Tis in scripture, "Man shall

not

not live by bread alone, but by every decree of God." Then the devil conveying Him to a high mountain shewed Him all the kingdoms of the habitable world in an instant.

Matt. iv.  
3. pt.  
Luke iv.  
6—13.

And the glory of them.

And the devil told Him, I'll grant you this whole empire and the glory thereof, for 'tis confer'd on me, and at my disposal to whom I please. If you then will adore me the whole shall be your's. Jesus replied to him, Begone from me, Satan, for 'tis in scripture, "Thou shalt adore the Lord thy God, and serve Him alone."—Then the devil conducted Him to Jerusalem and set Him on the battlement of the temple, and told Him; If you are the Son of God, throw yourself down from hence. For 'tis in scripture; "He shall give his angels charge concerning you for your protection. And to support you in their arms, lest at any time you bruise your foot against a stone." Jesus told him in answer, 'Tis in scripture, "Thou shalt not tempt the Lord thy God."—The devil having ended the whole temptation left Him a-while.

Matt. iv.  
11. pt.  
John i.  
15, &c.

And lo angels came and waited on Him.

John testified of Him and declared saying, This was He I announced, who being my successor is become my superior, for He was prior to me. And of his plenitude we all have received, and grace for grace. For the law was given through Moses, but grace and truth commenced through Jesus Christ. No man has ever seen God; the only begotten Son, who is in the Father's bosom has explained (Him).—And this is John's testimony, when the Jews sent priests and levites from Jerusalem to ask him, "Who art thou?" He even made profession without scruple; and professed, I am not Christ. And they asked him, What then, art thou Elias? And he said I am not. Art thou a pro-

phet? And he replied, No. Then said they to him, Who art thou? that we may give an answer to our senders: What account give you of yourself? I am the voice of one proclaiming in the desert; Clear the way of the Lord, as said the prophet Isaiah. The messengers belonged to the pharisees: And examining him they said to him, why then do you baptize if you are not Christ nor Elias nor a prophet? John replied to them, saying, I baptize with water. But One ye are unacquainted with is standing among you; He is my successor Who is become my superior; as to Whom I am unworthy to loose his shoe-strings. This occur'd in Bethabara beyond Jordan, where John was baptizing.

The next day John sees Jesus coming to him, and says; See the divine Lamb who removes the sin of the world. This is He of whom I said, "A man succeeds me who is become my superior, for He was prior to me;" and I knew Him not. But therefore came I baptizing with water, that He might be manifest to Israel. —And John testified, saying; I beheld the Spirit descend as a dove from heaven, and It settled on Him. And I had not known Him, but He who sent me to baptize with water told me, "On whom thou shalt see the Spirit descending; and remaining on Him, this is He who baptizes with the Holy Ghost. And I saw and testified that this is the Son of God.

The next day John was present again, and two of his disciples with him. And observing Jesus a-walking, he said, See the Lamb of God. And the two disciples heard his expression and followed Jesus. But Jesus, turning and perceiving them, said to them, What are ye looking for? They said to Him, Rabbi, which translated is to say, Master, where do you reside? He told them, Come and see. They came and saw where He resided and staid with Him that day; it was about the hour of ten.—Andrew, Simon Peter's brother,

ther, was one of the two who on John's information followed Jesus. He first met his brother Simon, and told him, we have found the Messiah; which signifies, Christ: and he brought him to Jesus. Jesus surveying him said, Thou art Simon the son of Jonas; Thou shalt be called Cephas, which signifies Peter. The day following Jesus chose to repair to Galilee, and meets Philip, and tells him, Follow Me. Philip was from Bethsaida, Andrew and Peter's town.—Philip meets Nathanael and tells him, We have found the Person Moses in the law and the prophets describe, Jesus the son of Joseph, a Nazarene. And Nathanael said to him, Can any good be from Nazareth? Philip told him, Come and see.—Jesus saw Nathanael coming to him, and said of him, Behold an Israelite indeed in whom is no deceit. Nathanael said to Him, How do you know me? Jesus in reply told him, Previous to Philip's calling thee I saw thee when under the fig-tree. Nathanael said to him in answer, Thou art the Son of God, Thou art the King of Israel. Jesus rejoined and said to him, Art thou a believer for my saying, "I saw thee beneath the fig-tree;" Thou shalt have more extraordinary sights than these. And He told him, Solemnly, solemnly, I assure you, Hereafter ye shall see heaven open, and God's angels ascending and descending for the Son of man.

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#### S E C T. VIII.

John, ch.  
2d and 3d.

**A**ND on the third day there was a wedding in Cana of Galilee: and the mother of Jesus was there. Now Jesus and his disciples were invited to the wedding. And the wine being out, the mother of Jesus told Him, They want wine. Jesus said to her, Mistress, What am I to you? Is not my hour yet come?



His mother told the servants, Follow his directions: And six stone cisterns were set there for the purification of Jews, containing two or three firkins a-piece. Jesus told them, Fill the cisterns with water; and they filled them to the brim. And He told them, Draw now and bring (it) to the manager of the feast, and they brought (it). But when the manager of the feast had tasted the water turned to wine, and knew not whence it came, though the servants who drew the water knew: the manager of the feast called the bridegroom and told him, Every man offers good wine first, and when they are mellow then the poorer; you have reserved the good wine till now.—This essay of miracles Jesus performed in Cana of Galilee; and displayed his glory; and his disciples confided in Him.

After this, He and his mother and his brothers and his disciples repaired to Capernaum, and staid there a few days.

And the Jewish passover was near; and Jesus proceeded to Jerusalem.—And in the temple found sellers of oxen and sheep and doves, and bankers sitting there. And making a cord-whip, He drove every one out of the temple, and the sheep and oxen, and threw out the bankers' money, and overset the counters: and told the dovesellers, Remove these things hence, make not my Father's house a mart. And his disciples recollected that 'tis scripture, "The zeal of thy house has devoured me." Then the Jews retorting said to Him, What pretensions can you shew for this presumption of yours. Jesus in reply told them, Destroy this temple, and in three days I will erect it. Then the Jews said, Forty-six years this temple was building, and wilt thou rear it in three days. (But He was speaking of his personal temple. When He was risen from the dead, then his disciples recollected that He had mentioned this to them; and they believed the scripture (and the word Jesus expressed).—Now

when He was at Jerusalem, on the paschal festival, many believed in his name at sight of the miracles of his performance. But Jesus did not trust himself with them, because He knew every one: and because He needed no proof of man, for He knew what was in man.

There was one of the pharisees, Nicodemus his name, a Jewish ruler. This man came to Jesus by night, and told Him, Rabbi, We know you are a teacher come from God, for no man can do those miracles which you perform, unless God assisted him. Jesus in reply told him, Solemnly solemnly I assure you, "Except one be regenerate, he can have no prospect of God's government. Nicodemus said to Him, How can a man be born when old: can he return to his mother's womb, and be born? Jesus replied, Solemnly solemnly I assure you, Unless one be born of water and the Spirit, he cannot attain the divine state. A carnal production is flesh, and a spiritual production is spirit. Wonder not that I told you it is requisite for you to be regenerate. The wind blows where it lists, and you hear its noise, but know not whence it proceeds or whither it is gone: so is every offspring of the Spirit. Nicodemus in reply said to Him, How can this be? Jesus said to him in answer, Art thou a doctor of Israel, and ignorant hereof? Solemnly solemnly I assure you, We speak what We know, and testify what We have seen, and ye receive not our evidence. If I have mentioned terrestrial matters to you and ye give no credit, how will ye give credit when I mention celestial. And no man has attained heaven but He who proceeded from it, the Son of man who is in heaven. And as Moses raised the serpent in the wilderness, even so must the Son of man be raised: That every believer in Him might not perish, but have eternal life. For God so loved the world that He gave his only-begotten Son, that every believer in Him might not perish, but have eternal life.



For God commissioned not his Son to the world to condemn it, but that the world might be saved through Him. A believer in Him is not condemned, but an infidel is even now convicted, because he has not believed in the name of God's only-begotten Son. And this is their conviction, "that light came to the world, and men liked darkness more than light, because their actions were ill." For every malefactor hates light, and comes not to the light lest his actions be confuted. But an observer of truth has recourse to light, that his actions may appear to be performed agreeable to God.

Jesus and his disciples came afterwards to the land of Judea, and He staid there with them and baptized. But John was baptizing at Enon near Salim, for water was plentiful there: and (people) came and were baptized. [For John was not yet put in prison.]

Then a question was started by John's disciples in concert with the Jews about purification.—And they came to John and told him, Rabbi, Lo He that was with you beyond Jordan whom you attested, even He baptizes; and all resort to Him. John in reply said, No man can presume except it is permitted him by Heaven. Ye yourselves can avouch for me that I declared "I am not Christ," but that "I am commissioned his harbinger." It is the Bridegroom who has the bride; but the Bridegroom's friend, who is present and hears Him, is transported with joy at the Bridegroom's voice; this my joy then is compleat. It is his to advance, but mine to decline. He who comes from above is above all, and he that is from the earth is earthly and speaks of the earth; but He who comes from heaven is above all. And attests what He has seen and heard, and no man receives his evidence. He that receives his evidence seals (this), "that God is true."

true." For He whom God commissions tells God's declarations; for God gives not the Spirit with limitation, The Father loves the Son and has given all into his hand. Who believes in the Son has eternal life; but who disbelieves the Son shall have no prospect of life, but God's ire awaits him.

Luke iii.  
18—20.

He was moreover the evangelist of many other matters in exhortation to the people.

But Herod the tetrarch, being censured by him about Herodias his brother Philip's wife and all Herod's misconduct, added this likewise to the sum, that he confined John in prison.

#### S E C T. IX.

John iv.  
1—3.

**W**HEN the Lord then was apprized that the pharisees had heard that Jesus made and baptized more proselytes than John, (although Jesus himself did not baptize, but his disciples) He left Judea and returned to Galilee:

Matt. iv.  
12, Pt.  
John iv.  
4—45.

On information of John's commitment,

But He had occasion to pass through Samaria.—He came then to a Samaritan city called Sichar, near the land Jacob gave his son Joseph. Now Jacob's well was there. Jesus then, on the journey, being weary, thus sat down by the well; it was about the hour of six. A woman of Samaria comes to draw water; Jesus tells her, Give me a draught. For his disciples had repaired to the town to buy victuals. Then the Samaritan woman said to Him, How do you, who are a Jew, ask drink of me who am a Samaritan woman, for Jews don't correspond with Samaritans, Jesus told her in reply, If you were aware of the divine bounty, and who it is that tells you, "Give me a draught," you would

would be his suppliant, and He would give you living water. The woman said to Him, Sir, you have no well-bucket, and the well is deep, whence then have you the living water? Are you superior to our father Jacob who gave us the well, and drank thereof himself and his sons and his cattle? Jesus told her in reply, Every one who drinks of this water will be thirsty again: but who drinks of the water I shall give him shall never be thirsty; but the water I shall give him shall become in him a well of water springing for life eternal. The woman told Him, Lord give me that water, that I may not be thirsty, nor come here to draw. Jesus told her, Go and call thy husband and come here. The woman in reply said, I have no husband. Jesus told her, You have said well, "I have no husband;" for you had five husbands, and he whom you have now is not your husband; in this you have said true. The woman told Him, Sir, I perceive you are a prophet. Our fathers worshipped on this mountain, and ye say, at Jerusalem is the place where worship ought to be. Jesus told her, Believe me, woman, the hour is coming when ye shall neither worship the Father on this mountain nor at Jerusalem. Ye worship ye know not what; we worship what we know; for salvation is of the Jews. But the time is coming and is instant, when true worshippers will worship the Father in spirit and truth; for such worshippers of Him the Father requires. God (is) a spirit, and his worshippers ought to worship Him in spirit and truth. The woman told Him, I know the Messiah who is called Christ is coming: at his advent He will tell us the whole. Jesus told her, I who am talking with you am (He). And on this his disciples arrived, and wondered at his conversing with the woman; yet no man said, What do you want, or What are you saying to her. The woman then left

her pail and went to the town, and told the people; Come see a man who has told me all my conduct; is not this Christ? They repaired then from the town and came to Him.

In the mean time his disciples invited Him, saying, Master eat. But He told them, I have meat to eat which ye don't know of. Then his disciples said among themselves, Has any one brought Him meat. Jesus told them, My diet is to obey my Sender's will, and to perform his work. Don't ye say there are yet four months and harvest comes? Lo, I tell you, Turn your eyes and view the fields, for they are already white toward harvest. And the reaper receives the profit, and collects fruit for life eternal, that both the seedsmen and the reaper may rejoice together. For herein it is a true saying, One sows and another reaps. I have commissioned you to reap what ye did not labour for: others laboured, and ye have obtained their labour.

Now many of the Samaritans of that town believed in Him through the woman's account, who protested, He has told me all my conduct.—When the Samaritans then came to Him, they invited Him to stay with them; and He staid there two days.—And many more believed through his own conversation: And told the woman, We no longer believe through your report; for we ourselves have heard (Him), and know that (He) is really the world's Saviour, Christ.

But two days after He departed thence and repaired to Galilee. For Jesus himself proved, "A prophet has no honour in his own country." On his arrival then at Galilee the Galileans gave Him reception, having seen all his achievements in Jerusalem at the festival; for even they went to the festival.

Luke iv.  
44, 45.

And Jesus returned with the power of the Spirit to Galilee; and his fame extended through that whole neigh-

neighbourhood. And He taught in their synagogues with universal applause;

Publishing the gospel of the divine reign; Saying, Mark i.  
13. pt. 14. The time is accomplished and God's government is coming on; Repent ye, and give credit to the gospel.

Jesus came again then to Cana of Galilee where He made water wine. And there was a certain nobleman whose son was sick at Capernaum. He, hearing Jesus was come from Judea to Galilee, repaired to Him and begged Him to come down and cure his son, for he was dying. Then Jesus told him, Unless ye see signs and miracles ye will not believe. The nobleman said to Him, Come down ere my child die. Jesus told him, Go, thy Son lives: and the man believed the expression Jesus uttered to him and set out.—And on his return his servants met him and declared, saying, Your son is living. Then he enquired of them what time he grew better; and they told him, Yesterday at the hour of seven the fever left him. The father then was sensible at that very hour Jesus told him your son lives; and he believed and his whole family. Jesus did this second miracle on his return from Judea to Galilee. John iv.  
46, &c.

#### S E C T. X.

**A**RRIVING at Nazareth where He was educated, He went, as his custom was, to the synagogue on the sabbath-day, and stood up to read. And they delivered Him the prophet Isaiah's book; and, on opening the book, He found that passage of scripture, "The divine Spirt is on me for the reason He has anointed me: He has commissioned Me to be an evangelist to the poor; to relieve persons of a contrite mind, to proclaim liberty to prisoners of war, and sight to the blind," Luke iv.  
16—30.



blind, to send the wounded to a deliverance. To preach the Lord's acceptable year." Closing the book He returned it to the minister and sat down; and the eyes of all in the synagogue were fixed on Him. Then He undertook to assert to them, To-day that scripture ye have heard shall be fulfilled. And all bore witness of Him, and wondered at the gracious expressions which flowed from his mouth, and said, Is not this Joseph's son? And He told them, You will absolutely apply this proverb to Me, "Physician cure thyself." What facts in Capernaum we have heard of, perform likewise here in your own country. But He said, I declare solemnly to you, No prophet is acceptable in his own country. But I assure you there were many widows in Israel in the time of Elias, when the sky was shut up three years and six months, so that a great famine came on the whole land. And Elias was sent to none of them, but only to Sarepta in Sidon to a widow. And there were many lepers in Israel under the prophet Elisha; and he cleansed none of them except Naaman a Syrian. And all in the synagogue at hearing this were full of animosity. And rising they drove Him out of town, and conveyed Him to the precipice of the hill whereon their city was built to throw Him headlong. But He, evading through the midst of them, withdrew.

Matt. iv.  
13—17.

And leaving Nazareth He came and resided at Capernaum, situated near the sea, on the confines of Zabulon and Nephthalim. And thus accomplished the prediction of the prophet Isaiah, saying, "The land of Zabulon and the land of Nephthalim by the passage on the sea beyond Jordan, Pagan Galilee! A people who resided in darkness saw great light, and to those situated in the region and shade of death light is risen."

Thenceforth Jesus began to preach and say, Repent, for the government of heaven is near.

And

And taught them on the sabbath. And they were surprized at his doctrine; for his discourse was powerful. Luke iv. 31 pt. & 32.

## S E C T. XI.

**I**T fell out, as the concourse pestered Him to hear the divine word, He was standing by the lake of Gennefareth. Luke v. 1, 2.

And saw two vessels stationed at the lake; but the fishermen were come from them and washing their nets.

He saw Simon and his brother Andrew throwing a net into the sea, for they were fishermen. Mark i. 16 pt.

Getting aboard one of the vessels which was Simon's, He desired him to put off a little from the shore, and being seated He taught the croud from the vessel. Having ended his discourse, He told Simon, Keep out to sea, and let out your nets for a hawl. Simon replied to Him, Master, we have toiled all night and taken nothing, yet at your instance we will let the net out. Having done this they enclosed a vast quantity of fish, and their net broke. And they made a signal for their partners in the other bark to come to their assistance. They came then and loaded both vessels so that they were near sinking. At the sight Simon Peter fell at the knees of Jesus, saying, Withdraw from me, for I am a sinful man. For an awe fell on him and all his ship-mates, on account of the prize of fish they had acquired: (and likewise James and John, Zebedee's sons, who were partners with Simon.) Jesus told Simon; Don't be afraid, Henceforth you shall make prize of men. Luke v. 3-10.

And Jesus told them, Follow Me, and I will make you fishers of men. They immediately quitted their nets and followed Him. Mark i. 17-26.

Having

Having proceeded a little way thence, He perceived James, Zebedee's son, and his brother John, aboard ship, refitting their nets. He immediately called them, and they followed Him, having left their father Zebedee in the bark with the hired hands.

Then they proceeded to Capernaum.—And on the sabbath He went immediately into the synagogue and administered doctrine. And they were astonished at his precepts; for He instructed them as if invested with authority, and not like the scribes.

And there was in the synagogue a man with an impure spirit, who exclaimed; Ah! what are we to you, Jesus of Nazareth, are you come to destroy us? I know who you are, the Saint of God. Jesus chid him, saying, Be silent, and withdraw from him. Then the impure spirit, having convulsed him and made an hideous outcry, withdrew from him.

Luke iv.  
35, pt.  
Mark i.  
27—29.

Having done him no damage,

And all were surprized, so as to examine among themselves, What's here, what's this new doctrine? for He commands even impure spirits with authority, and they obey Him. And his fame presently spread over the whole confines of Galilee.

And immediately, on their departure from the synagogue, they went to the house of Simon and Andrew, with James and John.

Luke iv.  
38. 2 pt.  
Mark i.  
31.

But Simon's mother-in-law was taken with a violent fever; and they implored Him for her.

And He came, and taking her hand raised her up.

Luke iv.  
39—41.

And He stood over her and controuled the fever, which left her; and rising immediately she tended on them.

At sun-set all who had persons subject to various infirmities conveyed them to Him, and by imposition of hands on every individual of them He cured them.—

And

And demons retired out of several, exclaiming and crying, Thou art Christ the Son of God. But He, reprimanding them, would not permit them to declare their knowledge of his being Christ himself.

So that the prophet Isaiah's expression was accomplished, who says; "Himself received our infirmities, and bore our diseases." Matt. viii. 17.

And the whole city was assembled at the door. Mark i. 33, and 35—38.

In the morning, rising long before day, He went out and withdrew to a retired place, and prayed there.—Simon and his attendants went in pursuit of Him. On finding Him they tell Him, Every one is enquiring for thee. He said to them, Let us go to the adjacent towns, that I may preach there likewise, for therefore I set out.

And Jesus traversed all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, curing all diseases and every infirmity among mankind. His fame extended over all Syria: and they conveyed to Him all sick persons labouring under various distempers and ails, demoniacs, lunatics, and paralytics; and He remedied them.—And great crouds followed Him from Galilee and Decapolis and Judea and beyond Jordan. Matt. iv. 23—25.

And lo it fell out, on his being in some city, there was a man full of leprosy; at sight of Jesus prostrating himself he implored Him, saying, Lord, if You please, You can make me clean. Luke v. 12.

Jesus out of compassion extending his hand touched him, and told him, I consent, Be thou well. At his word the leprosy instantly left him and he was well. And He dismissed him presently, after giving him a strict charge. See, says He, you converse with no man; but go, shew yourself to the priest, and offer for your purification what Moses prescribed, as a proof to them. But after his departure he began to be very communicative Mark i. 41—45. pt.

cative and to publish the matter, so that Jesus could go no more publickly to the city, but was out in unfrequented places.

Luke v.  
15, 16.

And his character became more extensive; and crowded audiences assembled, to be relieved by Him of their infirmities. But He sequestered Himself in retreats for devotion.

## S E C T. XII.

Mark ii. 1.

**A**FTER some time He returned to Capernaum: and his being in a house was reported.

Luke v.  
17, pt.

He was teaching; and pharisees and law-expounders were sitting down, who were come from all the towns of Galilee and Judea and Jerusalem, when the Lord's power appeared in their relief.

Mark ii. 2.

And presently numbers assembled, so that there was no room even at the door; and He delivered them the word.

Luke v.  
18, 19.

And lo persons were carrying a man who was a paralytic on a bed, and tried to introduce and place him in his presence. On not finding means to introduce him through the croud, ascending to the house-top, they let him down through the roof with his couch into the midst before Jesus.

Matt. ix.  
2, 2d pt.

Jesus, perceiving their faith, told the paralytic, Courage, child, thy sins are remitted thee.

Luke v.  
21.

Then the scripturists and pharisees commenced a debate, saying, Who is this that speaks blasphemy? Who beside God alone can pardon sins?

Mark ii.  
8—11.

Jesus, immediately conscious in his soul that they reflected thus in themselves, said to them, Why make ye these reflections in your minds? Is it easier to tell the paralytic thy sins are remitted thee, than to say,

Rise,



Rise, and take up thy couch and walk? But that ye may know the Son of man has authority on earth to pardon sins, He says to the paralytic, I tell you, Rise, and take thy couch up and be gone to thy home.

He immediately rose in their presence; and, taking up what he lay on, withdrew to his own house, glorifying God. And astonishment seized every one, and they glorified God, and were full of fear, saying, We have seen inconceivable things to-day.

Luke v.  
25, 26.

He went out again to the sea, and the whole concourse resorted to Him and He instructed them.

Mark ii.  
13, 14.  
pt. 1st.

Passing along He saw Levi the son of Alphaeus;

Called Matthew, sitting at the tax-office; and told him, Follow Me.

Mat. ix.  
10. pt.

And leaving all he rose and followed Him.

Luke v.

And Levi made a great entertainment for Him at his house.—

28, 29.  
pt.

It happened likewise, as He sat at table in this man's house, several taxmen and reprobates sat also with Jesus and his disciples; for there were many even of his sect. The scripturists and Pharisees, on seeing Him eating with taxmen and reprobates, said to his disciples, Why eats and drinks He with taxmen and reprobates. Jesus, hearing it, told them, The lusty need not a physician, but the indisposed.

Mark ii.  
15—17.

But go learn what this means, “I desire mercy, not sacrifice.” I came not to call the just to repentance, but offenders.

Matt. ix.  
13.

Now the disciples of John and of the Pharisees would fast.

Mark ii.  
18.

Then John's disciples approached Him:

Matt. ix.

And they asked Him, Why do John's disciples fast frequently and say prayers, and likewise those of the Pharisees; but yours are feasting and carousing. But He said to them, Would ye have the bridal sons fast

14. pt.  
Luke v.  
33, &c.

in

in the Bridegroom's company? But the days will come when the Bridegroom will be snatched from them, then will be their time of fasting.

And He proposed a parable to them: No man annexes a supply of fresh cloth to an old garment; otherwise then the new tears out, and the supplement from the new does not suit the old. And no man pours new wine into old bottles; otherwise the new wine bursts the skins and is spilt, and the skins are destroyed. But new wine is to be poured into new skins, and both are preserved.—And no man after drinking old is ambitious of new, for he asserts the old is preferable:

## S E C T. XIII.

John v.

**A**FTER this was the Jewish festival, and Jesus went up to Jerusalem.

Now there was at Jerusalem, at the sheep-gate, a bath which is called in Hebrew Bethesda, having five porticoes. In these lay a great number of invalids, blind men, cripples, and paralytics, expecting an agitation of the water. For an angel descended occasionally into the bath and agitated the water: the first then who goes in after a commotion of the water is cured of whatever infirmity he is subject to. Now some man was there who laboured thirty-eight years under an infirmity. Jesus, seeing him lying down and knowing his complaint inveterate, said to him, Wilt thou be cured? The invalid replied to Him, Sir, I have no man to put me into the bath when the water is agitated; but when I come another goes down before me. Jesus told him, Rise, take up thy bed and walk. And instantly the man became well, and took up his bed and walked: and the sabbath was that day. The Jews then told the relieved

lieved man, It is the sabbath; it is illegal for you to take up the bed. He answered them, He who cured me, even He told me, Take up thy bed and walk. Then they asked him, Who is the man that told thee, Take up thy bed and walk. But the cured person knew not who he was, for Jesus vanished in the crowd that was there.

Jesus afterward meets him in the temple, and told him, Lo thou art become well; sin no more, lest somewhat worse befall thee.—The man departed and informed the Jews it was Jesus who had cured him. And therefore the Jews persecuted Jesus, and aimed at his life, for acting thus on the sabbath. But Jesus remonstrated to them, My Father works hitherto, and I work. For this then the Jews were more eager to kill Him; as He not only broke the sabbath, but called God his Father, making Himself equal with God. Then Jesus in reply told them, Solemnly solemnly I assure you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, this the Son does likewise. For the Father loves the Son, and shews Him all He does: and will shew Him acts superior to these, for your wonder. For as the Father raises and animates the dead, so the Son likewise revives whom He pleases. For the Father judges none, but has committed all judgment to the Son: that all may honour the Son as they honour the Father. Who honours not the Son, honours not the Father his Sender. Solemnly solemnly I assure you, Who hears my word, and confides in my Sender, has eternal life, and incurs no condemnation, but has removed from death to life. Solemnly solemnly I assure you, the hour is coming, and is instant, when the dead will hear the Son of man's voice; and the hearers shall live. For as the Father has life in Himself, so has He granted the Son to have life in

D

Him-

Himself: And given Him authority to execute judgment also, because He is the Son of man. Wonder not at this; for the hour is coming when all in the graves shall hear his voice and come out: well-doers to the resurrection of life, and malefactors to the resurrection of damnation. I can do nought of myself: as I hear I judge; and my judgment is right; for I study not my own will, but the will of the Father my Sender. If I testify of myself, my testimony is untrue. There is another evidence as to Me, and I know the testimony is true which he vouches concerning Me. Ye sent to John, and he attested truth. Yet I affect not human proof, but mention this for your salvation. He was a glowing and refulgent light; and ye for a while were disposed to take pleasure in his light. But I have proof superior to John's: for the works my Father has given Me to execute, the very works I am performing, testify of Me that the Father commissioned Me. And even the Father who sent Me testifies of Me. Ye never have heard his voice, nor seen his form: and ye have not his word permanent in you, for ye have not believed his Messenger. Ye search the scriptures, for in them ye think to have eternal life; and they are the proofs concerning Me. Yet ye will not come to Me to obtain life.—I curry not human applause.—But I am sensible of you, that ye have not a love of God in you. I am come in my Father's name, and ye receive Me not; if another come in his own name, him ye will receive.—How can ye believe, who affect honour from one another, and aim not at honour flowing from God only. Do not think I will accuse you to the Father; Moses, in whom ye confide, is your accuser: for had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his scriptures, how will ye believe my assertions.

In the course of the second prime Sunday, as He was passing through standing corn, his disciples plucked the ears and eat, rubbing them out with their hands. Luke vi. 1.

The Pharisees taking notice told Him, Lo thy disciples do an act illegal on the sabbath. He asked them, Have ye not read how David acted when hungry, and his attendants.—How he went into the house of God (about the time of Abiathar the hierarch) and eat the shew-bread, to eat which is the privilege of none but priests; and even distributed it to his company. Mat. xii. 2, 3.

Or have ye not read in the law, that on sabbath-days the priests in the temple profane the sabbath, and are inculpable. I tell you there is here One more respectable than the temple. If ye understood this, "I desire mercy and not sacrifice," ye would not have condemned the innocent. Mark ii. 26.

And He told them, The sabbath was ordained for man, not man for the sabbath. So as the Son of man is Lord even of the sabbath. Matt. xii. 5-7.

In the course of another sabbath likewise He went and taught in a synagogue. And a man was there whose right hand was withered. But the scripturists and Pharisees observed Him whether He would make a cure on the sabbath, that they might have a charge against Him. But He knew their schemes, and told the man who had the withered hand, Rise and stand in the midst: and he rose up and advanced. Luke vi. 6-8.

And they asked Him, Is it allowable to make a cure on sabbath-days? that they might impeach Him. Matt. xii. 10. 2d pt.

Then Jesus told them, I'll put you a question: Is a good act or a bad act legal on sabbath-days; the preservation, or loss, of life? Luke vi. 9.

And He said to them, Which of you is the man, who, having a sheep, if it fall into a pit on the sabbath, will not lay hold on it and get it up. How much pre- Mat. xii. 11, 12.



ferable is a man then to a sheep: there is liberty therefore to do good on sabbath-days.

Mark iii. 4, pt. & 5. But they were silent. Then, surveying them with indignation and concern at their obstinate temper, He told the man, Extend thy hand: and he extended (it), and it was restored (as sound as the other).

Luke vi. And they were filled with fury.

11, pt. Mark iii. 6—8. And the Pharisees, after their departure, entered into a conspiracy with the Herodians against Him to destroy Him.—But Jesus retired with his disciples toward the sea. And a vast multitude followed Him from Galilee, and from Judea, and from Jerusalem, and from Idumea and the farther side of Jordan. And people about Tyre and Sidon, a vast croud, at the fame of his mighty exploits, resorted to Him:

Matt. xii. And he healed them all.

15, pt. 2. Mark iii. 9—12. And He directed his disciples that a vessel should attend Him, on account of the throng, that they might not pester Him. For He cured many, so as all who had ails had recourse to Him to touch Him. And impure spirits, at sight of Him, fell prostrate before Him with outcries, exclaiming, Thou art the Son of God. And He charged them strictly not to discover Him.

Matt. xii. 27—21. Thus was accomplished the prophet Isaiah's prediction, mentioning, "Lo my Servant whom I have affected, my Darling whom my soul approves of. I will bestow my Spirit on Him, and He shall denounce judgment to Pagans. He will avoid contention and clamour; none will hear his voice in the streets, A shattered reed He will not break, and smoking flax He will not extinguish, till He has led justice to victory. And in his name will the heathen hope.

## S E C T. XIV.

AND in the course of those days He retired to devotion in a mountain, and spent the night in divine adoration. When day came He summoned his disciples;

Luke vi.  
12, 13.  
pt. 1.

Those He liked.

Mark iii.

And sitting down, his disciples came to Him:

13, pt.

And from them He elected twelve whom He called apostles.

Matt. v. 1.

1 pt.

Luke vi.

13, pt. 2.

Mark iii.

14 pt. 10

18 pt. 1.

To be his attendants, and have his commission to preach: and be empowered to cure diseases, and exorcise. Simon He surnamed Peter. Also James, Zebedee's son, and John the brother of James, whom He surnamed Boanerges, which is sons of thunder.—And Andrew and Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon surnamed the Zealot. Jude the brother of James, and Judas the Iscariot, who likewise was the traitor.—And going down with them, He stopt in the plain: and a croud of his disciples and a vast multitude of people from all Judea and Jerusalem and the sea-coast of Tyre and Sidon; who came to hear Him and be cured of their distempers; and persons pestered with impure spirits: and they were cured. And the whole concourse strove to touch Him, for virtue issued from Him and cured all,

Luke vi.

15—20.

pt. 1.

Then He, surveying his disciples, said;

Blest are persons of an humble spirit, for theirs is the heavenly state. Blest are mourners, they shall have consolation. Blest are the meek, they shall inherit the land. Blest are those who hunger and thirst after rectitude, they shall be satiated. Blest are the compassionate, they shall obtain compassion. Blest are spotless minds, they shall see God. Blest are the pacific, they shall be

Matt. v.

3—12.

termed sons of God. Blest are those who are persecuted in the cause of justice, theirs is the celestial state. Blest are ye when calumniators upbraid and prosecute you, and alledge every vile charge against you on my account. Rejoice and exult, for mighty is your recompense in heaven: so they persecuted the prophets your predecessors.

Luke vi.  
24—26.

—But wo to you men of fortune, for ye have received your consolation. Wo to you who are replete, for ye shall famish. Wo to you who have present mirth, for ye shall mourn and lament. Wo to you when all men commend you, for in the same manner their fathers behaved to the false prophets.

Matt. v.  
13—16.

Ye are the salt of the earth: if salt become insipid, whence shall it have savour. It is fit no longer but to be flung away and spurned by every one.—Ye are the light of the world: a city situated on a hill cannot be hid. Nor do men light a candle and set it under a bushel, but in a candlestick, and it gives light to all the family. So let your light shine before men that they may see your benefactions, and glorify your heavenly Father.

Luke viii.  
17.

For there is no concealment which shall not become visible, nor secret which shall not be known and come to light.

Matt. v.  
17. to  
ch. vi. 18.

Think not I am come to rescind the law or prophets: I am not come for their repeal, but completion. I declare solemnly to you, till heaven and earth elapse, one jot or tittle of the law shall not expire till its universal accomplishment. Whoever therefore shall break one of the least of these precepts, and teach men so, shall have the least name in the kingdom of heaven: but whoso shall perform and inculcate them shall have a great name in the heavenly government. For I tell you, unless your probity exceeds Scripturists and Pharisees,

risees, ye will not attain the kingdom of heaven.—Ye have heard it was enjoined our ancestors, “Thou shalt not commit murder: whoever commits murder shall be liable to justice.” But I tell you, Whoever is unreasonably enraged at his brother shall be liable to justice: whoever says to his brother, Fie scum! shall be subject to the sanhedrim: whoever says, Out scoundrel, shall incur the flames of Gehenna. If then you would present your offering at the altar, and recollect your brother has a charge against you, leave your oblation at the altar, and go; in the first place be reconciled to your brother, then come and present your offering.—Comply with your adversary presently, even whilst you are proceeding with him; that the adversary by no means deliver you to a judge, lest the judge commit you to an officer, and you be put in jail. I protest solemnly to you, you will not be discharged till you have disbursed the last farthing.—Ye have heard it was enjoined our ancestors, “Thou shalt not commit adultery.” But I tell you, Whoever beholds a woman with desire is in his heart guilty of adultery with her already. If even your right eye disgrace you, pull it out and discard it; for it will turn to your account to lose one of your members, that your whole body be not thrown into hell. And if your right hand disgrace you, chop it off and discard it; for it will answer to you at the expence of one limb to rescue your whole body from hell.—It has been asserted, “Whoever divorces his wife must give her a bill of divorce.” But I tell you, Whoever shall divorce his wife, except in case of whoredom, induces her to commit adultery; and whoso marries the divorced wife is an adulterer.—Again, ye have heard it was enjoined our ancestors, “Thou shalt not perjure thyself, but perform to the Lord thy vows.” But I charge you, Swear not at all; neither by heaven,

for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the mighty King: neither shall you swear by your head, for you cannot make one hair white or black. Let your conversation be, Yes, Yes; No, No: what exceeds this is founded in evil.—Ye have heard it is an injunction, “An eye for an eye, and a tooth for a tooth.” But I charge you not to retort evil. If any man strike you on the right cheek, turn to him the other also. And if any one be disposed to be litigious with you and to take your coat, resign him the cloak likewise. And whoever will compel you one mile, go with him two. Give to your petitioner, and from him who would borrow of you be not averse. Ye have heard it was enjoined, “You shall love your neighbour, and hate your enemy.” But I charge you love your enemies, bless those who detest you, be benefactors to those who hate you, pray for your insulters and persecutors. That ye may be sons of your heavenly Father; for He causes his sun to rise on the bad and the good, and rains on the just and the unjust. If ye love those who affect you, where is your merit; do not even tax-men as much? If likewise ye embrace your brethren only, what feat perform ye; do not even tax-men so? Be ye therefore perfect, even as your heavenly Father is perfect.

Observe not to bestow your bounty in presence of others out of ostentation; otherwise ye have no recompense from your heavenly Father. When therefore you give alms, sound not a trumpet before you, as hypocrites do, in synagogues and streets, to obtain human applause. I protest solemnly to you they receive their reward. In your acts of benevolence let not your left hand know the generosity of your right: That your alms may be secret: and your Father, who  
secretly



secretly observes you, shall Himself make you public recompense. And when you pray, imitate not hypocrites, who affect standing at prayer in synagogues and at corners of streets for men's observation. I solemnly assure you they receive their reward. When you pray, go to your closet, and shutting the door invoke your Father who is in private; and your Father, who observes you in private, shall recompense you publickly. When ye pray, use not impertinent amplifications, as pagans do, who expect to be heard for their loquaciousness. Therefore do not imitate them, for your Father perceives your wants before ye petition Him. Thus then supplicate:

Our heavenly Father—Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as in heaven. Give us to-day our subsistence-bread. And forgive us our defaults, as we forgive our defaulters. And involve us not in temptation, but rescue us from ill. For thine is dominion, and power, and glory, for ever. Amen.

For if ye forgive men their offences, your heavenly Father will also forgive you. But if ye do not pardon men their transgressions, neither will your Father pardon your offences.—And when ye fast, imitate not hypocrites with dejected looks, who disfigure their countenances, that their abstinence may be observed by others. I protest solemnly to you, They receive their reward. When you fast, anoint your head and wash your face; that your abstinence may not be observed by men, but by your Father who attends your privacy: and your Father, who observes you privately, will recompense you (publickly).

Sell your substance and give alms; provide yourselves bags which do not grow old. Luke xii. 33; pt.

Amass not for yourselves treasures on earth, where moth and rust demolish, and where thieves penetrate and Matt. vi. 19—27.

and steal; but store for yourselves treasures in heaven, where neither moth nor rust destroy, and where thieves make no irruption or steal: for where your treasure is there will your heart be also.—The lamp of the body is the eye: if then your eye be simple, your whole frame will be illuminated; but, if your eye is blemished, your whole body will be darkened: if then the light in you be darkness, how intense the darkness.—No man can serve two masters; for he will either hate one and love the other, or adhere to one and disregard the other: ye cannot serve God and mammon. For this reason I charge you, Care not as to your life, what ye are to eat, and what ye are to drink; or as to your body, what ye are to wear. Is not life more important than food, and the body than apparel? Consider the fowls of the air; they sow not, nor reap, nor collect into granaries; yet your heavenly Father supports even them: are not ye far preferable to these? But who among you by solicitude can add one cubit to his stature?

Luke xii.  
26.

If then ye cannot do the smallest matter, why are ye anxious about the rest?

Matt. vi.  
28, 29.

And why are ye anxious about apparel? Contemplate how the lilies of the field grow; they toil not, nor spin. Yet I tell you, Solomon in all his glory was not robed like one of these.

Luke xii.  
28.

But if God thus bedeck a shrub, which to-day is in the field, and to-morrow thrown into the oven; how much preferably you, O ye sceptics.

Matt. vi.  
31—33.

Be not anxious then, saying, What shall we eat or what shall we drink, or what shall we wear? For all these are the pursuits of pagans: but your heavenly Father is sensible of all these wants of yours. In the first place aim at God's kingdom and his equity; and all these things will be accessions to you.

Luke xii.  
32.

Fear not little flock, for your Father is inclined to grant you the kingdom.

Be

Be not solicitous then about to-morrow; for the morrow shall have its own cares; its peculiar ill is sufficient for the day. Matt. vi. 34. to vii. 6.

Censure not, lest ye be censured: for what sentence ye pass ye shall receive; and what measure ye give ye shall have in return. What, observe you a straw in your brother's eye, but perceive you not the log in your own? Or how dare you tell your brother, Let me extract the straw out of thine eye, when lo there is a log in your's. Hypocrite! first remove the log out of your own eye, and then you will have discernment to remove the straw out of your brother's.—What is sacred give not to dogs, nor cast your pearls before swine; lest they trample them under foot, and turning tear you in pieces.

And He said to them, Which of you shall have a friend, and go to him at midnight and tell him, Friend, lend me three loaves: for a friend of mine is come to me from a journey, and I have nought to offer him. And he within in reply shall say, Do not trouble me; the door is now shut, and my children are in bed with me; I cannot rise to supply you. I tell you, though he will not rise and supply him as being his friend, yet on account of his importunity he will rise and give him whatever he wants. Luke xi. 5—8.

Ask, and it shall be granted you; seek, and ye shall find; knock, and ye shall have access. For every petitioner obtains, and every enquirer finds, and to him who knocks there is admittance.—Even what man of you is there, whom his son shall request bread of, will offer him a stone; or if he intreat a fish, will present him with a serpent? Matt. vii. 7—10.

Or if he request an egg, will deliver him a scorpion. Luke xi. 12.

If ye then, vicious as ye are, conceive ye are to bestow valuable presents on your children, how much more Matt. vii. 11, &c.

more

more will your heavenly Father confer blessings on his suppliants?—Whatever actions then ye expect from others, perform such yourselves toward them: for this is the law and the prophets.—Go in at the narrow gate: for wide is the gate, and spacious the road, which seduces to destruction; and the passengers through this are numerous. Because narrow is the portal, and close the avenue, which tends to life, and few are the discoverers thereof.—Beware of false prophets, who approach you under the covering of sheep, but inwardly are ravenous wolves. Ye shall know them by their fruits. Do men gather the grape from thorns, or figs from thistles? Thus every valuable tree bears excellent fruit; but a worthless tree yields bad. A valuable tree cannot bear bad fruit, nor a worthless tree produce good. Every tree not productive of good fruit is felled and committed to the flames. Ye shall assuredly distinguish them by their fruits. Not every one who calls Me, “Lord, Lord,” shall attain the kingdom of heaven; but he who performs my heavenly Father’s will. Many will cry to Me at the time, “Lord, Lord, in thy name have we not prophesied? in thy name have we not exorcised? in thy name have we not exerted great powers?” Then shall I profess to them, “I never knew you; begone from Me ye hackney’d villains!—Whoever then attends to and practises these discourses of mine, I will compare him to the sage who erected his house on a rock. Rain descended and torrents came, and winds blew and assailed that edifice; yet it fell not, for it was founded on a rock. And whoever hears these discourses of mine without practising them shall be compared to the simpleton who raised his house on sand. Rains descended and floods came, and winds blew and assailed that house; it fell, and mighty was its ruin!

When

When Jesus had concluded these injunctions, the assembly was in the sequel astonished at his doctrine. For He instructed them as one invested with authority, not like the scripturists.

## S E C T. XV.

**H**AVING concluded all his precepts to a populous audience, He came to Capernaum.—And some centurion's servant, who was valued by him, was ill and just expiring. Hearing of Jesus, he sent Jewish seniors to Him, requesting his attendance for his servant's preservation. When they came to Jesus they intreated Him earnestly, saying, He is deserving of this service; for He loves our nation, and has built us a synagogue. Then Jesus went with them. But now, not being far from the house, the centurion sent friends to Him, addressing Him, Lord, be not at the trouble; I am unworthy of your coming under my roof, wherefore neither did I think myself fit to wait on you; but say in a word, and my lad will be well. For I am a man marshaled under authority, and have soldiers under me; and I bid this go, and he's gone; another come, and he comes; and my servant do this, and he does it. Jesus at hearing this was surprized at Him, and turning told the concourse who followed Him, I assure you I have not met with so much faith in Israel. And the messengers returning home found the sick servant recovered.

And in the course of the following day He went to a city called Nain; and abundance of disciples of his with a large concourse accompanied Him. As He approached the city-gate, lo, a dead man was borne out, his mother's only son, and she a widow; and a considerable



siderable company of citizens attended her. The Lord at sight of her yearned for her, and told her, Do not weep. Then advancing He touched the bier, the bearers stopping, and said, Young man, I bid you rise. And the deceased sat up and began to speak; and He delivered him to his mother. And fear seized every one, and they glorified God, saying; A mighty prophet has taken rise among us, and God has visited his people. And this character of Him went over all Judea, and every adjacent country.

Now his disciples informed John of all this;

Matt. xi.  
pt. of 2d  
v.  
Luke vii.  
19—28.

In confinement.

And John, summoning a couple of his disciples, sent to Jesus, saying; Art thou the person intended, or must we expect another. The men, at their coming to Him, said, John the Baptist sent us to you, saying; “Art thou the person intended, or must we expect another?” But at that very time He was curing several of diseases and afflictions and evil spirits, and gratifying several blind persons with sight. Jesus told them in reply, Go tell what ye have seen and heard, that the blind see, the lame walk, lepers are purified, the deaf hear, the dead revive, the poor have the gospel. And whoever takes not umbrage at Me is blest.

But after the departure of John’s messengers, He began a discourse to the croud concerning John. What went ye to see in the desert; a reed waving with the wind? Nay what went ye to see; a man finely dressed? Lo persons conversant in magnificent apparel and high fare are in palaces. What then went ye to see; a prophet? yes; I tell you, one more considerable even than a prophet. It is of him the description is, “Lo I dispatch my messenger before thy presence, who shall prepare thy way before Thee.” For, I assure you, among the sons of woman, there is none superior to John the Baptist;

Baptist; but the meanest in the divine state is his superior.

Yet ever since John the Baptist's time the celestial state is incroached on, and intruders usurp it. Matt. xi. 12.

The law and prophets were till John: since then the divine government has been proclaimed, and every one intrudes into it. Luke xvi. 16.

And however ye will admit it, he is the intended Elias. Let him hear who has a capacity. Matt. xi. 14, 15.

And the whole populous audience, even tax-men, owned divine justice, receiving John's baptism. But the Pharisees slighted God's disposition towards them, not being baptized by him. And the Lord said, To what shall I compare the men of this age, and what do they resemble? They resemble children sitting in a market, and exclaiming one to another; we have piped to you, and ye did not dance; we have lamented for you, and ye did not weep. For John the Baptist during his presence abstained from bread and wine, and ye say he is possessed. The Son of man at his advent takes meat and drink, and ye cry, Lo a glutton and a sot, a favourer of tax-men and reprobates. Yet wisdom is justified by all her children. Luke vii. 29. to viii. 3.

And one of the Pharisees asked Him to take a meal with him; and going into the Pharisee's house He placed Himself down. And lo a dissolute woman in the town, knowing Jesus was at table in the Pharisee's house, brought an alabaster box of perfume, and, standing behind weeping near his feet, she began to bathe his feet with tears and wiped (them) with the hair of her head, and embraced and anointed his feet with the perfume. At the sight the Pharisee who invited Him argued with himself, saying, If this man was a prophet he would know who and of what sort the woman is who is meddling with him, for she is a loose person. Jesus, remon-

monstrating to him, said, Simon, I have somewhat to say to you. Then says He, Master, say on. A certain creditor had two debtors; one owed five hundred denaries; the other, fifty. These being insolvent, he forgave both: which of them then, says He, will love him most? Simon replied, I apprehend, the person he forgave most. He told him, You have judged right. Turning to the woman, He said to Simon, You see this woman: I came to your house; you gave no water for my feet; but my feet she has bathed with tears, and wiped with the hair of her head. You saluted Me not; but she from the time of her entrance has not ceased embracing my feet. My head you have not anointed with oil; but she has embalmed my feet with perfume. On which score I assure you her numerous sins are forgiven, so her love is great: but who has little forgiven, loves little. Then He told her, Thy sins are pardoned. And the company at table began to say among themselves, Who is this that even pardons sins? But He told the woman, Thy faith has saved thee, go in peace.

And the fact in the sequel was, that He traversed town and village, preaching and announcing the divine reign. And the twelve were with Him; and some women whom He had relieved from evil spirits and infirmities. Mary, called the Magdalen, out of whom seven demons retired; and Joanna the wife of Chusa, Herod's steward, and several others who assisted Him with their substance.

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#### S E C T. XVI.

Mark iii.  
19, pt. to  
21.

**A**N D they went into a house. And a crowd assembled, so that it was impossible for them to eat. His friends, on hearing it, set out to get at Him; for they said, He is not himself.

Then a blind and dumb demoniac was produced to Him. And He cured him, that the blind and dumb had both speech and sight. And the whole croud in transport exclaimed, "Is not this the Son of David?"

Matt. xii.  
22, 23.

And the Scripturists who were come from Jerusalem said, He has Beelzebub, and exorcizes through the prince of the devils. But calling them to Him, He said to them in allegories, How can Satan eject Satan? If a realm be divided against itself, that realm cannot subsist. And if a house be divided against itself, that house cannot subsist. And if Satan rise against himself, and be divided, he cannot stand, but is at an end.

Mark iii.  
22—26.

But if I exorcize by Beelzebub, by whom do your sons exorcize; wherefore even they shall be your judges. But if I exorcize by the finger of God, God's government has taken place among you. When an armed champion guards his palace, his substance is secure.

Luke xi.  
19—21.

No man can ransack a strong man's goods, on invading his house, unless he first secure the strong man; then he will plunder his house.

Mark iii.  
27.

He that is not my friend is my adversary: and he that collects not on my side causes dispersion. Therefore I tell you, Every offence and blasphemy shall be venial to men, except that blasphemy of the Holy Ghost shall not be forgiven to men. And whoever speaks a word against the Son of man, it shall be venial to him: but whoever speaks against the Holy Ghost shall have no pardon either in this state or the next. Either count the tree good and it's fruit good, or else count the tree vile and it's product vile: for a tree is distinguished by its fruit. O brood of vipers, how can ye who are vicious speak well; for out of the overflowings of the heart the mouth speaks. A good man out of the good treasure of his heart produces good; and a bad man out of a pernicious store produces ill. But I tell you,

Matt. xii.  
30—37.

E

Every

Every injurious expression men shall utter they shall be accountable for at the day of judgment. For by thy own declarations thou shalt be justified, by thy own declarations thou shalt be condemned.

Luke xi.  
27, 28.

And in the course of this harangue of his, some woman, raising her voice among the croud, told Him, Blessed is the womb that bore You, and the breasts You sucked. But He said, Nay rather blessed are those who hear the divine word and observe it.

Matt. xii.  
38, &c.

Then some of the Scripturists and Pharisees retorted, Master, we are desirous of seeing a sign from you. He answered them, A base and spurious race is inquisitive about a sign! No sign shall be given them except the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so will the Son of man be three days and three nights in the heart of the earth.—The Ninivites shall rise in judgment on this generation and condemn it; for they repented at the summons of Jonas; and lo, One superior to Jonas here. The queen of the South shall rise up in judgment on this generation and condemn it; for she came from the extremity of the continent to hear Solomon's erudition; and behold Solomon's Superiour here.—When an impure spirit has retired from a man, he roams about barren places in quest of ease, yet finds none. Then, says he, "I will return to my house whence I set out:" and arriving finds it vacant, swept, and garnished. Then goes and takes along with him seven spirits beside more abandoned than himself, and going in they reside there: and that man's last state is worse than the first. So shall it fare likewise with this vile generation.—While He was yet haranguing the people, lo his mother and his brothers were standing without, desirous of speaking with Him. Then one told Him, Lo your mother and your brothers are stand-

ing



ing without, and desire to speak with you. But Jesus replied to his informer, Who is my mother? who are my brothers? And extending his hand to his disciples, Behold, says He, my mother and my brothers. For whoever performs my heavenly Father's will is my brother, and sister, and mother.

## S E C T. XVII.

**O**N that day Jesus, going out of the house, seated Himself near the sea. Mat. xiii. 1.

And He renewed his instructions by the sea-side, and a vast concourse assembled about Him; that He sat in a vessel He got on board of in the sea: and the whole croud were on the adjacent shore. And He gave them several lessons in allegories; and in his doctrine told them: Mark iv. 1, 2.

A seedman set out to sow his seed: and, in his sowing, part fell in the road, and the birds of the air came and devoured it. Luke viii. 5.

Others fell on stony places, where they had no quantity of earth, and sprung up presently, having no depth of soil. But after sun-rising they were scorched, and withered for want of root. Others fell amidst thorns, and the thorns over-run and choked them. The rest, falling on a good soil, bore a crop; some yielding an hundred, some sixty, some thirty. Let him hear who has a capacity.—The disciples approaching said to Him, Why do you speak to them in parables? He in reply told them; Ye are allowed to know the mysteries of the heavenly reign, but they are not permitted. To him that has shall be given even redundant possessions; but from him who has not shall be taken away even what he has. Therefore speak I to them in parables; for Matt. xiii. 5-17.

they are spectators without discernment; and an audience without attention, without apprehension. In them is fulfilled Isaiah's prophecy, which expresses; With audience they hear, yet will not apprehend; and with sight are spectators, yet will not perceive. For this people's heart is grown callous, and their ears are hard of hearing, and they wink their eyes; lest they observe with their eyes and hearken with their ears, and be intelligent of mind and be converted, and I should heal them. But your eyes are blest with discernment, and your ears with audience. For I tell you solemnly, Many prophets and virtuous men have wished to be spectators of what ye behold, yet missed the sight; and for audience of what ye hear, yet missed the hearing.

Mark iv.  
13.

And He said to them, Know ye not this parable; how then will ye know all parables.

Matt. xiii.  
18.

Listen then to the parable of the sower.

Luke viii.  
11.

Matt. xiii.  
19—30.

Now the parable is this: The seed is the divine word.—When any one hearing the doctrine of the kingdom understands it not, Satan comes and ravages what was sown in his heart: such a one received the seed by the road. The receiver of that sown on stony parts is one who hearing the word immediately receives it cheerfully; but having no root in him, it is only temporary; affliction and persecution for the doctrine ensuing, he immediately takes umbrage. Who receives the seed among thorns is a hearer of the word; but cares of this state, and the delusions of wealth, stifle the word, which becomes sterile. But he receives the seed in the fertile soil who hears and apprehends the word: he bears a crop, and some yield a hundred, some sixty, some thirty.—He proposed another parable to them; saying, The heavenly state resembles a man sowing good seed in his land. But, while people were asleep,

asleep, his enemy came and sowed tares among the wheat, and withdrew. When the blade was shooting, and putting out ears, the tares appeared too. The master of the family's servants approaching, said to him, "Sir, did you not sow good seed in your field, whence then has it tares?" He told them, "This is the work of some enemy." The servants said to him, "Is it your pleasure then that we go and pull them up?" "No," said he, "lest in pulling up the tares ye unroot the wheat with them: let both grow together till harvest; and at the harvest-season I will tell the reapers," "Gather first the tares, and bind them in bundles to burn them; then collect the wheat into my barn."

And God's government, says he, is like a man casting seed into the land. He sleeps and wakes, night and day, and the seed sprouts and grows beyond his conception. For the earth bears spontaneously, first the blade, then the ear, then perfect grain therein. But, when the fruit stands confessed, he immediately commissions the sickle, for harvest is come.—He said also, To what shall we resemble God's government, or by what comparison represent it?

The heavenly state resembles a grain of mustard-feed, which a man took and sowed in his ground! Which indeed is the least of all seeds, but when grown up is the largest of shrubs, and becomes a tree, so that birds of the air come and lodge in its branches,

Under the shadow thereof.

He related another parable to them. The kingdom of heaven resembles leaven, which a woman took and included in three measures of meal till the whole was leavened.

Again; The kingdom of heaven resembles a treasure hid in a field, which a man on finding conceals, and

Mark iv.  
26—30.

Matt. xiii.  
31. pt. and  
32.

Mark iv.  
32, pt.  
Matt. xiii.  
33. and 44  
to 52.

for the sake thereof sets out and sells all his effects and purchases that field. Again; The kingdom of heaven is like a merchant in quest of fair pearls; and meeting with one pearl of immense value, he went and sold all his effects and bought it. Again; The kingdom of heaven resembles a net cast into the sea, and encompassing (fish) of various sorts. Which when full (men) drew ashore, and sitting down selected the valuable in vessels, and rejected the worthless. Thus shall it be at the consummation of time; the angels shall fall out and part the wicked from the just. And cast those into a furnace of fire; there shall be lamentation and gnashing of teeth.—Jesus said to them, Have ye understood all this; they tell Him, Yes Lord. He told them, Every scripturist then instructed in the heavenly state resembles a master of a family, who out of his store produces new and old.

Mark iv.  
33, 34.

And He delivered them a discourse in several such parables, as they were capable of apprehending. He did not address them but in parable, but in private explained all to his disciples.

Matt. xiii.  
35—43.

Thus fulfilling the expression of the prophet, saying; “I will express myself in parables, I will divulge what have been secrets ever since the world’s foundation.”

Then dismissing the croud Jesus went to the house: and his disciples approached Him, saying; Explain to us the parable of the tares in the field. He replied to them, the Sower of the good seed is the Son of man: the field is the world: the good seed are the sons of the kingdom; the tares are the sons of Satan. The enemy who sowed them is the devil; the harvest is the consummation of time; the reapers are angels. As then the tares are collected and consumed in fire, so will it be at the conclusion of this æra. The Son of man will commission his angels to extract out of his kingdom what-

whatever is offensive, and persons guilty of enormities. And cast them into a furnace of fire; there shall be lamentation and gnashing of teeth. Then shall honest men be resplendent as the sun in their Father's kingdom. Let him hear who has a capacity.

And that day in the evening He told them, Let us cross to the other side. And dismissing the croud they conveyed Him to the vessel as He was; and other small vessels were in company. And a great squall of wind arose, and the waves beat into the ship, so that it was now filling. And He was aft asleep on a pillow; and awaking Him, they say to Him, Master, are you not concerned at our being lost? He rose then and controuled the wind, and told the sea, Hush, be silent: and the wind ceased, and a perfect calm ensued. Then says He to them, Why are ye so timorous, how are ye infidels? And they were exceedingly terrified, and said to one another, Who can this be, that even the wind and sea obey Him?

Mark iv.  
35, &c.

## S E C T. XVIII.

AND they sailed over to the country of the Gadarenes, which is opposite Galilee. Then some man from the city met Him as He landed, who often had demons, and wore no clothes, nor dwelt in a house, but among the tombs. At sight of Jesus, and after screaming, he fell prostrate before Him, and exclaimed in a loud tone, What is between me and you, Jesus, Son of the supreme God; I adjure you not to torment me. For He had enjoined the impure spirit to retire from the man; for it had frequently seized him; and he was confined and bound in chains and fetters; yet, breaking the chains, he was hurried by the demon into

Luke viii.  
26—33.



the deserts. Jesus asked him, What is your name? He said, legion; for many demons had invaded him. And they implored Him not to require them to depart into the abyss. But a herd of several swine was feeding on a mountain there: and they requested Him to permit them to enter into these: and He gave them permission. Then the demons, at their departure from the man, entered into the swine: and the herd rushed impetuously down a precipice into the lake and was drowned.

Mark v.  
13, pt.  
Luke viii.  
34, 35.

They were about two thousand.

The pastors at sight of the fact fled; and after their departure brought account to town and country. Then they set out to see the fact, and came to Jesus, and found the man from whom the demons had retired sitting dressed and sedate at the feet of Jesus: and they were terrified.—Then the spectators recited to them what occurred to the demoniac and related to the swine.

Mark v.  
16.

Luke viii.  
37—39.  
pt. 1.

Then all the people in the confines of the Gadarenes desired Him to withdraw from them, for they were seized with mighty fear: then He embarking returned.—But the man, from whom the demons had retired, intreated Him to accompany Him; but Jesus dismissed him, saying, Return to thine house, and relate how much God has done for thee.

Mark v.  
20, 21.

And he departed, and began to publish in Decapolis how much Jesus did for him; and all were surprized.

Jesus having repassed in the vessel to the other side, a vast concourse assembled about Him, and He was nigh the sea.

Luke viii.  
40, pt. and  
41.

A multitude received Him, for all were expecting Him.

And lo, a man came whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, intreated Him to come to his house.

Saying,

Saying, My little daughter is at the last extremity; Pray come and lay thy hands on her, that she may be preserved and live. Mark v.  
23, pt.

For he had an only daughter about twelve years old, and she was dying. Luke viii.  
42.

And He set out with him, and a great croud followed Him and thronged Him.—Now some woman affected with an hæmorrhage twelve years, who had suffered much from several physicians and spent all her fortune without any relief, but rather grew worse, having heard of Jesus, coming behind in the croud, touched his garment. For she said, If I can but touch his clothes I shall be cured. And the sanguinary source was immediately dried up, and she perceived herself palpably cured of the disorder. Jesus, immediately conscious of Himself that virtue had proceeded from Him, turning round in the croud, said, Who has touched my clothes?

But all disowning (it), Peter and those with him said, the croud press and squeeze you, and do you say, Who has touched me? Jesus said, Somebody has touched Me, for I am sensible virtue has proceeded from Me. Luke viii.  
45, pt. and  
46.

And He looked round to see the authorefs thereof. Mark v.  
32.

The woman, seeing she was not concealed, came trembling, and falling prostrate before Him declared before all the people the reason of her touching Him, and her immediate cure. He told her, Courage, daughter; thy faith has cured thee; go in peace. Luke viii.  
47—51.

While He was yet speaking, a person came from the ruler of the synagogue's, telling Him; Thy daughter is dead; don't trouble the Master. Jesus hearing (it) replied to him, Be not afraid; only believe, and she shall be preserved.—Going into the house, He gave none admittance except Peter and James and John, and the girl's father and mother.

When

Math. ix.  
23.

When Jesus was come into the ruler's house, seeing pipers and a croud making an uproar.

Mark v.  
39, pt. to  
43.

He said to them, Why make ye a stir, and lament? the child is not dead, but asleep. And they ridiculed Him. But, having removed every one, He took the child's father and mother, and his attendants, and went into the child's chamber: and taking the child's hand told her, Talitha cumi, which signifies, Damsel, I bid you rise. The girl rose immediately and walked about, for she was twelve years of age: and they were struck with the utmost astonishment. And He charged them strictly to acquaint none of it, and ordered meat to be given her.—And the same thereof extended through that whole country.

Math. ix.  
26—33.

Proceeding thence, two blind men followed Jesus, crying aloud and saying, Son of David have compassion on us. When He was got into a house the blind men approached Him: and Jesus said to them, Believe ye that I can perform this? They told Him, Yes, Lord. Then He touched their eyes, saying, Fare ye according to your faith: and they received sight. And Jesus gave them strict charge, saying, See that nobody know it. But after their departure they propagated his fame over all that country.

At their departure he introduced to Him a dumb demoniac. And after the demon's expulsion the dumb man had his speech. And the croud was amazed, saying, The like never appeared in Israel.

#### S E C T. XIX.

Mark vi.  
1—6.

**D**eparting thence He came to his own country, and his disciples accompanied Him. And when the sabbath-day came He undertook to teach in the synagogue: and a numerous audience were astonished, saying,

saying, Whence got he this? What skill is he endued with, that such exploits are performed by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Jose, and Juda, and Simon? And are not his sisters here with us? And they were offended at Him. But Jesus told them, A prophet is not void of honour but in his own country, and among his own relations, and in his own family. And He could not exert any virtue there, except curing a few cripples by imposition of hands. And He admired at their incredulity.

And Jesus traversed all the cities and villages, teaching in their synagogues, and announcing the gospel of the kingdom, and remedying every disease and infirmity among the people. And when He observed the crouds He yearned for them, because they strayed and drooped like sheep destitute of a shepherd. Then says He to his disciples, The harvest is really plentiful, but labourers few. Implore therefore the Lord of the harvest to dispatch labourers to his harvest-work. Matt. ix. 35—38.

Summoning the twelve, He undertook to commission them two and two, and gave them power over impure spirits,—to eject them, and cure every disease and every infirmity. These are the names of the twelve apostles: First, Simon, called Peter, and his brother Andrew; James, Zebedee's son, and John his brother; Philip and Bartholomew; Thomas, and Matthew the taxman; James the son of Alpheus, and Lebbeus, surnamed Thaddeus; Simon the Canaanite, and Judas the Iscariot who also betrayed Him.—These twelve Jesus commissioned with this injunction; Make no excursion to Pagans, nor visit a town of the Samaritans: go rather to the lost sheep of Israel's house. And preach as ye proceed, pronouncing the approach of the heavenly reign. Relieve the infirm, cleanse the lepers, raise the Mark vi. 7.  
Matt. x. pt. of 1 to 13.

the dead, eject demons; frankly ye have received, frankly bestow. Provide not gold nor silver nor copper in your purses, nor a bag for the journey, nor two coats, nor shoes, nor sticks; for the labourer deserves his maintenance. Whatever town or village ye arrive at, enquire what person of merit resides there, and there settle till your departure. At your entrance into any house, greet it: and if it be a deserving family, let your peace visit it; but, if undeserving, let your peace revert to you.

Mark vi.  
11.

And whoever will not receive you, nor hear you, shake off the dust under your feet at departure in evidence against them: I solemnly assure you, it shall be more tolerable for Sodom and Gomorrah at the day of judgment than for that city.

Matt. x.  
16—33.

Lo I dispatch you as sheep amidst wolves; be then as wary as serpents, and innocent as doves. Beware of mankind: for they will deliver you to their tribunals, and whip you in their synagogues. And ye shall be conducted before governors and sovereigns too on my account, for evidence to them and to Pagans. But, when they deliver you up, premeditate not how or what to plead; for it shall be dictated to you that instant what to alledge: for ye are not the pleaders, but your Father's Spirit is the Pleader in you. But brother will mortally betray brother, and a father the child; and children make insurrections against parents, and be instrumental to their death. And ye will be universally hated through my name. But he who perseveres to the end shall be saved. When they persecute you in this city, fly to another. For I solemnly assure you, Ye will not have dispatched the cities of Israel before the Son of man's advent.—The disciple is not above his Master, nor the servant above his Lord. It is sufficient for the pupil to fare like his Preceptor, and the slave like his Master. If they have called the



Master of the house Beelzebub, how much more his domestics. Then fear them not: for there is no concealment which shall be undiscovered, nor secret which shall be unknown. What I tell you in the dark, profess in the light; and what ye receive in the ear, proclaim on the house-tops. And be not afraid of those who can destroy the body, but are unable to kill the soul: but rather dread Him who is able to destroy both body and soul in hell. Are not two sparrows sold for an assary! yet one of these shall not fall to the ground maugre your Father. But even every hair of your head is numbered. Then be not afraid; ye are preferable to a multitude of sparrows. Whoever then will profess Me in the presence of men, him will I also acknowledge before my heavenly Father. But whoever shall renounce Me before men, I will also renounce him in my heavenly Father's presence.

I am come for an incendiary on earth, and what care I if the flame was already! I have a baptism to receive, and how great is my restraint till it's celebration! Ye suppose my advent is to give peace on earth! I tell you no, but dissention. For henceforward five in one house shall be at a difference, three against two, and two against three. A father be at variance with a son, and a son with a father: a mother with a daughter, and a daughter with a mother: a daughter-law with her mother-law, and a mother-law with her daughter-law.

Luke xii.

49-53.

And a man's foes will be his own domestics.—He who loves father or mother more than Me is unworthy of Me; and he who loves son or daughter better than Me is undeserving of Me. And he that assumes not his cross and follows Me is undeserving of Me. He who finds his life shall lose it; and he that loses it, on my account, shall find it. He who receives you, receives

Matt. x.

36. 10 xi.

1.

ceives Me; and who receives Me, receives Him that commissioned Me. The receiver of a prophet, in quality of a prophet, shall obtain a prophet's favour: and he who receives an honest man, on the footing of an honest man, shall receive an honest man's recompense. And whoever shall supply one of these mean people with a cup of cold water only in the character of a disciple, I solemnly assure you, he shall by no means lose his reward.

Jesus, having finished his instructions to his twelve disciples, removed thence to promulgate doctrine in their cities.

Mark vi.  
12, 13.

After their departure then they preached repentance. And expelled several demons; and, anointing with oil, cured many invalids.

Luke ix.  
7-9.

Now Herod the tetrarch heard of all his exploits, and was perplexed; because it was asserted by some that John was risen from the dead. By some, that Elias appeared; by others, that one of the ancient prophets was revived.

And Herod said, I have beheaded John; but who is this, of whom I have such a report? And he wished for a sight of Him.

Matt. xiv.  
2.

And told his attendants, This is John the Baptist; he is risen from the dead, and therefore mighty powers operate in him.

Mark vi.  
17-20.

For Herod himself had by commission arrested John and kept him in chains, through Herodias his brother Philip's wife: for he had married her. For John told Herod, It is unlawful for you to have your brother Philip's wife. But Herodias was incensed at him, and desirous of destroying him, but was unable. For Herod revered John, being sensible of his being a just and pious man, and regarded him, followed much his advice, and heard him with satisfaction.

And

And when desirous to put him to death, he was apprehensive of the populace; because they esteemed him a prophet. Matt. xiv. 5.

But a convenient day arriving, when Herod on his birth-day gave a supper to his nobility and officers, and men of the first rank in Galilee—when the daughter of this Herodias made her appearance, and her dancing took Herod and his company; the king told the lads, Ask me what you please, I will grant it to you. And he vowed to her, Whatever you request of me I will grant you, though half my realm. Then she withdrew and asked her mother, What shall I request? She said, John the Baptist's head. And immediately repairing with alacrity to the king, she made the request; saying, I desire you to give me instantly John the Baptist's head in a charger. The king was concerned, (yet) on account of his oath and the company would not disoblige her. And the king, immediately dispatching a spearman, ordered his head to be brought. And he went away and beheaded him in prison: and brought his head in a charger and delivered it to the girl, and the girl presented it to her mother. Mark vi. 21—28.

And his disciples arriving removed the body and buried it, and came and told Jesus. Matt. xiv. 12.

## S E C T. XX.

**T**HE apostles assembled about Jesus and recounted to Him all their exploits and their whole doctrine. Mark vi. 30.

Jesus afterwards passed the Galilean sea, being that of Tiberias: John vi. 1.

And told them, Come yourselves privately to a solitary place and take a little repose: for numbers were going to and fro, and there was no opportunity to eat. Mark vi. 31.

I

And

Luke ix.  
10, pt. 2d.

And taking them He retired privately to a desert place belonging to the city Bethsaida.

Mark vi.  
33.

And the concourse saw them depart; and several were acquainted with that place, and run there a-foot from all the cities, and arriving before them assembled about Him.

John vi.  
2—5.  
pt. 1st.

And a large company followed Him, as they saw the miracles He performed on invalids. And Jesus ascended a mountain and sat there with his disciples. And the Passover, the Jewish festival, was near. Jesus then turning his eyes, and observing a great company was come to Him,

Mark vi.  
34, 2d pt.

Was concerned for them, being like sheep destitute of a shepherd; and began to give them many instructions.

Luke ix.  
11, 2d pt.

And receiving them, He told them of the divine reign; and cured those who wanted relief.—

Mark vi.  
35—38.

It being now a late hour, his disciples approached Him, saying, This is a solitary place, and the hour already late: dismiss them, that they may repair to the adjacent country and villages to buy themselves bread, for they have nothing to eat. He told them in reply, Give them yourselves victuals. Then say they to Him, Shall we set out and buy two hundred denaries-worth of bread and give them to eat?

John vi. 5.  
pt. 2d, to  
9.

He said to Philip, Where shall we buy bread for these to eat? But He said this to try him; for He Himself knew what He was to do. Philip answered Him, Two hundred denaries-worth of bread is insufficient for them, so as each of them may receive a small pittance. Andrew, Simon Peter's brother, one of his disciples, told Him, Here is a lad who has five barley-loaves and two small-fish; but what is this for so many?

Luke ix.  
14.

And He told his disciples, Make them sit down in sets of fifty.

There

There was much grass in the place: then the men  
sat down, in number about five thousand. John vi.  
10, pt. 2d.

Beside women and children.

Matt. xiv.

And they sat down by an hundred, and by fifty,  
rank and file. 21, 2d pt.  
Mark vi.  
40.

And Jesus took the loaves, and having given thanks  
distributed to his disciples, and his disciples to those  
sitting down; and in like manner as much of the fish  
as they chose. When they were replete, He told  
his disciples, Collect the spare fragments, that no  
loss ensue. They collected them, and filled twelve  
baskets of fragments left by the eaters from the five  
barley loaves. Then the men, on view of the miracle  
Jesus did, cried, This is really the Prophet who is  
coming to the world. John vi.  
11—15,  
pt. 1st.

Jesus then, aware of their intention to come and  
seize Him to make Him king,

Immediately obliged his disciples to go aboard the  
ship and proceed to the side opposite to Bethsaida,  
while He dismissed the croud. And having discharged  
them He retired to a mountain to prayer. Mark vi.  
45, 46.

Evening being come his disciples went down to the  
sea. And taking ship crossed the water toward Caper-  
naum: and it was now dark, and Jesus was not come  
to them. And a hard gale of wind blowing, the sea  
ran high. John vi.  
16—18.

And He saw them labouring at the oar: for the wind  
was against them. And about the fourth watch of the  
night He advanced toward them, walking on the sea;  
and pretended to pass by them. Mark vi.  
48.

Having gone then about twenty-five or thirty fur-  
longs, they descried Jesus traversing the sea and coming  
nigh the ship; and were frightened; John vi.  
19.

Saying, It is an apparition; and screamed out through  
fear. But Jesus immediately accosted them, saying,  
F Courage, Matt. xiv.  
26, 2d pt.  
to 31.



Courage, it is I, don't be afraid. Peter replied to Him, Lord, if it be You, bid me come to You upon the water. He said, Come: and Peter, having quitted the vessel, walked on the sea to go to Jesus. But finding the wind high, he was afraid; and beginning to sink, cried out, Lord save me. Jesus, immediately extending his hand, caught him, saying; Diffident man, why were you distrustful?

John vi.  
21.

Then they were willing to take Him aboard the ship: and the ship presently arrived at the place they were bound to.

Matt. xiv.  
33<sup>d</sup>

Then those in the ship came and worshipped Him, saying; Thou art really the Son of God.

Mark vi.  
5<sup>1</sup>, pt. 2d.  
& 52.

And their surprize and wonder among themselves was exceeding great. For they did not reflect on the loaves; for their hearts were callous.

Matt. xiv.  
34.

Having passed over, they arrived at the coast of Genesaret.

Mark vi.  
54, &c.

At their landing from the vessel, immediately his acquaintance, running about that whole neighbourhood, began to carry about on couches those who were indisposed, when they were apprized of his arrival.—And whatever towns, cities, or districts, He visited, they exposed the invalids in the markets, and desired Him that they might touch the border of his garment; and as many as touched Him recovered.

John vi.  
22, &c.

The ensuing day, when the croud, who staid on the other side of the water, perceived no other vessel had been there except that alone in which his disciples embarked, and that Jesus did not accompany his disciples aboard, but only his disciples went off. Yet other vessels from Tiberias came near the place where they had eaten meat on the Lord's giving thanks. When the people saw then Jesus was not there, nor his disciples, they went aboard vessels likewise, and came to Capernaum in quest of Jesus. And finding Him on

the other side of the water, they said to Him, Master, when did you get here. Jesus in reply told them, Solemnly solemnly I assure you, ye seek Me not because ye saw miracles, but because ye eat of the loaves and were satiated. Labour not for perishable food, but food durable to life eternal, which the Son of man shall give you; for Him the Father, God, has designed. Then said they to Him, How must we act to execute God's employments? Jesus in reply told them; This is God's employment, that ye give credit to his Messenger. Then they said to Him, What sign then do you display to our view, and for our belief in you; what do you perform? Our fathers eat manna in the desert, as the scripture is, He gave them bread from heaven to eat. Then Jesus told them, Solemnly solemnly I assure you, Moses gave you not the Bread from heaven; but my Father gives you the true Bread from heaven. For the divine Bread is what proceeds from heaven and gives life to the world. Then said they to Him, Lord give us this bread for ever. Jesus told them, I am the vital Bread; who comes to Me shall not be hungry; and a believer in Me shall never be thirsty. But I told you, ye have even seen Me and are infidels. All the Father gives Me shall come to Me, and I will not reject him who comes to Me. For I proceeded from heaven not to perform my own will, but my Sender's will. And this is the will of my Sender, the Father, that (as to) all He has given Me I should lose nothing thereof, but raise it at the last day. And this is my Sender's will, that every one who sees the Son and believes in Him may have eternal life, and I will raise him at the last day. Then the Jews inveighed at Him for saying, I am the Bread which proceeded from heaven. And said, Is not this Jesus Joseph's son, whose father and mother we know, how then does he say I proceeded from heaven? Jesus in reply told them, Do not

grumble among yourselves. No man can come to Me except the Father who sent Me induce him, and I will raise him at the last day. It is recorded in the prophets, "And all shall be scholars of God." Every one then who has heard and learnt of the Father comes to Me. Not that any one has seen the Father, except Him who is from God; He has seen the Father. Indeed indeed I assure you, a believer in Me has eternal life. I am the Bread of life. Your fathers eat manna in the desert and are dead. This is the Bread which proceeds from heaven, so as one may eat thereof and not die. I am the vital Bread that proceeded from heaven; if one eat of this Bread he shall live for ever: and the bread I shall give is my flesh, which I will give for the life of the world. The Jews then contended among themselves, saying; How can he give us his flesh to eat? Then Jesus told them, Solemnly solemnly I assure you, unless ye eat the Son of man's flesh, and drink his blood, ye have no life in you. Who eats my flesh and drinks my blood has eternal life, and I will revive him at the last day. For my flesh is really food, and my blood is really drink. Who eats my flesh and drinks my blood, dwells in Me and I in him: [as the Father in Me, and I in the Father: solemnly solemnly I assure you, unless ye take the Son of man's body as the bread of life, ye have no life in Him.] As the vital Father commissioned Me, and I live through the Father, so, who eats Me even he shall live through Me. This is the bread which proceeded from heaven; who eats this bread (not as your fathers eat manna and died) shall live for ever.—[He spoke this in a synagogue (while) teaching in Capernaum.] Then a large audience of his disciples said, This is a harsh doctrine, who can listen to it? But Jesus, conscious to Himself that his disciples inveighed against it, said to them, Does this offend

offend you? Suppose then ye should see the Son of man ascend where He was formerly. It is the spirit that animates, the flesh avails nought; the words I tell you are spirit and are life: but there are some of you who are infidels. For Jesus knew at first who were infidels, and who would be his betrayer. And he said, Therefore I told you, no man can attain Me except it is permitted him by my Father.—On this many of his disciples retreated, and frequented Him no more. Then said Jesus to the twelve, Have ye a mind to be gone likewise? Then Simon Peter answered Him, Lord to whom shall we go? You have the words of eternal life. And we have believed and acknowledged that You are Christ the Son of the living God. Jesus answered them, Have not I elected you twelve? and one of you is a devil. He spoke of Judas the Iscariot, Simon's son; for he, being one of the twelve, was to betray Him.

## S E C T. XXI.

**A**FTER this Jesus frequented Galilee; for He was not disposed to frequent Judea, because the Jews aimed at his life. John vii. 1.

Then assembled about Him Pharisees, and some scribes and turists who came from Jerusalem. And observing some of his disciples at meat with profane hands, (that is, unwashed) they passed censure. For the Pharisees, and Jews in general, never eat without washing their hands punctually, being tenacious of ancient tradition. And coming from market they do not eat till they are washed; and there are many other tenets they stickle for the observance of, the washing of cups, pots, coppers, and dining-tables. The Pharisees and scribes asked Him directly, Why do not thy disciples go according to the tradition Mark vii. 1—16.

of the seniors, but take meat with unwashed hands, He told them in reply, Well did Isaiah prophecy of you hypocrites, as it is in scripture: "This people honour Me with their lips, but their hearts are wholly alienated from Me. In vain do they worship Me, when for doctrines they inculcate human institutions." For waving God's ordinances, ye maintain human tradition, baptisms of pots and cups, and many other practices of a similar kind ye pursue. And He told them, Well do ye dispense with the divine precept to observe your tradition! For Moses said, "Honour thy father and thy mother." And, "Let him suffer death who disparages father or mother." But ye say, a man may tell his father or mother, "Corban," that is, (it is) an oblation you would have me befriend you with. And ye no longer permit him to do aught to his father or his mother; defeating God's decree by maintaining your tradition. And many feats of a similar tendency ye perform. Then, addressing Himself to the many, He told them, Hear Me every one, and apprehend. Nothing from without the man, entering into him, can pollute him; but what proceeds from him pollutes the man. Let him hear who has a capacity.

Mat. xv.  
12-14.

His disciples, on this, came to Him and said; Did you observe how the Pharisees were offended at hearing this discourse? He replied, Every plantation, which my heavenly Father has not raised, shall be extirpated. Let them alone; they are blind guides of the blind: but when the blind leads the blind, both will fall into a ditch.

Mark vii.  
17, pt. 1.  
Matt. xv.  
15.  
Mark vii.  
18, 19.

And when He entered into the house from the croud, Peter rejoined to Him, Explain to us that parable. He said to them, Are ye too so ignorant? Conceive ye not that every external matter entering into a man cannot pollute him. For it passes not into his heart,

but



but into the belly, and issues into the shore, refining all food?

But things issuing out of the mouth proceed from the heart, and these pollute a man. From the heart proceed bad designs, murders, adulteries, lechery, thefts, perjury.

Matt. xv.  
18, 19.  
pt. 1st.

Avarice, malice, fraud, immodesty, envy, calumny, pride, indiscretion. All these vices proceed from within, and pollute the man.

Mark vii.  
pt. of 22,  
23.

But to eat with hands unwashed does not pollute a man.

Matt. xv.  
20. pt. 2.

And departing thence, He repaired to the confines of Tyre and Sidon.—And on entry into a house was desirous none might have intelligence: but He could not be concealed.—For lo a woman of Canaan came from these quarters, crying out to Him, O Lord, O Son of David, have compassion on me: my daughter is grievously tormented by a demon.

Mark vii.  
24.

The woman was a Hellenist, by nation a Syro-Phenician, and implored Him to eject the demon out of her daughter.

Mark vii.  
26.

He made her no answer; but his disciples came and thus intreated Him; Dismiss her, for she is clamorous after us. He replied, My commission is only to the lost sheep of Israel's house. But she advancing made suit to Him, saying, Lord succour me.

Matt. xv.  
23—25.

Jesus told her, Let the children be first satisfied; for it is not right to take and throw the children's bread to curs.—She said, True Lord, yet curs eat of the crumbs that fall from their master's table. Jesus replied to her, O woman, great is thy faith; fare thou according to thy desire. And her daughter was cured from that very hour.

Mark vii.  
27.

Matt. xv.  
27, 28.

And repairing to her house, she found the demon gone, and her daughter lying on the bed.

Mark vii.  
30.

## S E C T. XXII.

Mark vii.  
31.

**R**eturning from the confines of Tyre and Sidon, He arrived at the Galilean sea through the middle of the territory of Decapolis.

Matt. xv.  
29. p. 2.  
Mark vii.  
32—37.

And ascending a mountain sat down there.—

And they brought Him one deaf, who had an impediment in his speech, and intreated Him to impose hands on him. Taking him aside from the croud, He put his fingers in his ears, and spit and touched his tongue, And looking toward heaven sighed and told him Ephphatha, that is, Be open. And his ears were immediately opened, and the string of his tongue loosed, and he spoke plainly. And He charged them to tell nobody; but the more He charged them, the more exceedingly they divulged (it). And they were excessively surprized; saying, All his actions are excellent; He gives hearing to the deaf, and speech to the dumb.—

Matt. xv.  
30, 31.

And a vast concourse resorted to Him, having with them persons lame, blind, dumb, maimed, and numbers beside, and laid them down at the feet of Jesus; and He gave them relief. So that the company was amazed at perceiving the dumb having speech, the maimed made sound, cripples walking, and the blind endued with sight: and they glorified the God of Israel.

Mark viii.  
1, 2, 3.

At this time the concourse being extremely numerous, and having nothing to eat, Jesus summoning his disciples told them, I am concerned for the croud, for they have remained with Me three days already, and have no provisions. If I send them home fasting, they will fail by the way; for some of them came far.

Matt. xv.  
33—39.

His disciples say to Him, Where can we have bread enough in the wilderness to suffice such a company?

Jesus asked them, How many loaves have ye? They replied seven, and a few small fishes. Then He directed the people to place themselves on the ground. Taking the seven loaves and the fishes, after giving thanks He broke and distributed to his disciples, and the disciples to the assembly. And all eat and were satisfied; and they removed seven baskets full of the spare fragments. And there were entertained four thousand men, beside women and children.—Then dismissing the concourse He took ship, and arrived at the coast of Magdala,

With his disciples; and came to the district of Dalmanutha. Mark viii.  
10, 2d pt.

Then Pharisees and Saducees came and captiously importuned Him to display to them a sign from heaven. He replied to them, In the evening ye cry, "Fair weather, for the sky is ruddy:" in the morning, "A storm to-day, for the sky is ruddy and lowring." Hypocrites, ye can decide on the face of the sky; but the signs of the times are beyond your skill! Matt. xvi.  
1—3.

He told the people likewise, When ye observe a cloud rising in the west, ye directly say, "Rain is coming:" and so it proves. And when a southerly wind, ye say, "There will be heat:" and it ensues. Hypocrites, ye are able to form a judgment on the face of the ground and the sky, how cannot ye form a judgment of this time—And why cannot ye of yourselves discern right? Luke xii.  
54—57.

A debauched and spurious race requires a sign! but no sign shall be given it, except the sign of the prophet Jonas. Matt. xvi.  
4.

After quitting them, returning aboard ship, He repaired to the opposite side.—And they had forgot to carry bread, and had only one loaf with them in the vessel. And He charged them, Mark, beware of the leaven of Pharisees and the leaven of Herod. And they debated among themselves, saying, (it is) because Mark viii.  
13—20.

we

we have no bread. Jesus, aware, said to them, Why debate ye concerning your not having bread? Have ye still no conception, have ye no understanding, have ye hearts still callous? Have ye eyes without sight, have ye ears without audience? Do not ye even recollect when I broke the five loaves among five thousand people? how many baskets full of fragments removed ye? They told Him, Twelve. When the seven among four thousand, the contents of how many baskets of fragments removed ye? They said, Seven.

Matt. xvi.  
11, 12.

Why cannot ye apprehend I had no regard to bread in cautioning you to beware of the leaven of the Pharisees and Saducees. Then they perceived, He did not express a caution against the leaven of bread, but against the Pharisaic doctrine, and the Saducean.

### S E C T. XXIII.

Mark viii.  
22—26.

**A**N D He arrives at Bethsaida; and they brought Him a blind man, and intreated Him to touch him. And taking the blind man's hand He conducted him out of town: and having spit on his eyes, imposing hands on him, He asked him if he had any sight. On looking up he said, I see men, as trees, walking. Again He applied hands to his eyes and made him look up; and he was restored, and perceived every one distinctly. And He dispatched him to his own house, saying, Neither go into the town, nor tell any one of the place.

Matt. xvi.  
13—23.

Being come into the country of Cesarea Philippi, Jesus asked his disciples, Whom do people pronounce (Me) the Son of man to be? They replied; Some, John the Baptist; some, Elias; others, Jeremiah, or one of the prophets. He says to them, Who do ye say I am?

Simon

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Simon Peter answered, Thou art Christ the Son of the living God. Jesus replied to him, Blessed art thou, Simon Bar-Jona; for flesh and blood revealed it not to thee, but my heavenly Father. I tell thee also, thou art Peter; and on this rock I will rear my church, and the gates of hell shall not subvert it. And I will give thee the keys of the celestial state; and whatsoever thou shalt engage on earth shall be obligatory in the heavens; and whatever thou shalt release on earth shall be discharged in the heavens. Then He charged his disciples to tell none of his being Jesus Christ.—Thenceforth Jesus began to shew his disciples it was his part to set out for Jerusalem, and suffer much from the seniors, chief-priests, and scripturists, and be put to death, and revive the third day. Peter taking Him up began to expostulate with Him, saying, Save you Sir, this will by no means befall you! But turning about He told Peter, Retire from Me, Satan; thou art a scandal to Me; thine ideas are not divine, but carnal.

Then addressing the company with his disciples, told them, Whoever would imitate Me, let him renounce himself, assume his cross, and follow Me. For whoso would save his life shall lose it; but whoso would lose his life, on account of Me and the gospel, shall save it: for what advantage is it to a man to gain the universe at the expence of his soul, or what equivalent shall a man give for his soul? For whoever is ashamed of Me and of my precepts in this degenerate and depraved age, of him too will the Son of man be ashamed at his advent in his paternal glory with the holy angels. And He told them, I protest solemnly to you, there are some of those standing here who shall not taste death till they see the powerful commencement of the divine reign.

For the Son of man shall come with his angels in his Father's glory; and then shall recompense each answer-

Mark viii.  
34, &c.

Matt. xvi.  
27, 28.



answerable to his conduct. I protest solemnly to you, some are here present who shall not taste death till they see the Son of man commencing his reign.

## S E C T. XXIV.

Luke ix.  
28, 29.

**A**ND in the course of eight days after these discourses, taking Peter and John and James, He ascended a hill to prayer. And during his devotion the appearance of his countenance was changed, and his robe of a splendid white.

Matt. xvii.  
2, pt. 2.  
Luke ix.  
30—33.

His face shone as the sun.

And lo, two men were conversing with Him, who were Moses and Elias. They making a glorious appearance were talking of his end which He was to terminate at Jerusalem. But Peter and those with him were overcome with sleep; but at waking they saw his glory, and the two men who stood with Him. And in the sequel, as they were departing from Him, Peter said to Jesus, Master, is it proper for us to be here? Shall we pitch three tents; one for you, and one for Moses, and one for Elias; not knowing what he was saying.

Mark ix.  
6. pt.  
Matt. xvii.  
5—9.

They were in a consternation.

During his discourse behold a bright cloud overshadowed them. And lo a voice from the cloud, saying; This is my beloved Son, whom I approve of; listen to Him. On hearing this the disciples fell prostrate, and were in a terrible fright. Jesus coming up touched them, saying, Rise, and don't be afraid. On their looking up they saw no person except Jesus only. On their descent from the mountain Jesus gave them a charge, saying, Mention the vision to none till the Son of man's resurrection from the dead.

Mark ix.  
10—13.

And they retained that expression among themselves, examining "What is the resurrection from the dead?"

And

And they asked Him, Why do the scripturists assert the previous advent of Elias? He replied to them, Elias indeed at his previous advent shall reinstate all things; and in what manner it is described of the Son of man, so as to undergo much and be held in contempt. But I tell you Elias has already come, and they treated him at their discretion, according to the scripture concerning him.

Thus also is the Son of man to suffer by them. Then the disciples were sensible He was speaking to them of John the Baptist. Matt. xvii. pt. of 12, 13.

Next day after their descent from the hill a large concourse met Him.— Luke ix. 37.

And being come to his disciples He saw a great croud about them, and scripturists debating with them. And the whole concourse were immediately struck with admiration at sight of Him, and ran up and saluted Him. And He asked the scripturists, What are ye debating with them? One of the company in reply said, Master, I have brought you my son, who has a dumb spirit. And whenever he seizes him he convulses him: he foams and grinds his teeth, and is emaciated: I spoke to your disciples to eject him, but they were unable. Mark ix. 14—18.

Master I beseech you observe my son, for he is my only child. Luke ix. 38, 2d pt.

He replied to him, O incredulous race, how long shall I be among you; how long shall I forbear with you? Bring him to Me. And they brought him to Him: and at sight of Him the spirit immediately convulsed him; and falling on the ground he wallowed and foamed. Then He asked his father, How long is it since this beset him? he said, from infancy. And it frequently throws him on the fire, and into water, to destroy him: but if aught be in your power, assist us, take pity on us. Jesus told him, If you are capable of faith, all things Mark ix. 19—23.

things are possible for a believer. The child's father immediately crying out, said with tears, I believe Lord, assist my diffidence. Then Jesus, at sight of the croud hurrying forward, chastized the impure spirit, saying to him, Thou dumb and deaf spirit, I charge thee retire from him, and never more enter into him. And after an outcry and convulsing him much it retired: and he became as dead, that several exclaimed, He is expired. But Jesus taking him by the hand roused him, and he arose.—After He was come into a house, his disciples asked Him in private, Why were we unable to eject him?

Matt. xvii.  
20, 21.

Jesus told them, Because of your incredulity: for I protest solemnly to you, if ye have faith amounting to a grain of mustard-seed; on saying to this mountain, "Remove hence yonder," it shall remove; and nothing be impossible to you. But this sort retire only through prayer and abstinence.—And all were astonished at the divine power.

Luke ix.  
43—45.

But during every one's surprize at all the feats of Jesus, He told his disciples, Attend to these instructions; for the Son of man is to be resigned into men's hands. But they were ignorant of the expression; it was obscure to them, so as they could not comprehend it: and they were afraid to ask Him concerning this assertion.

Mark ix.  
30.

Departing thence they travelled through Galilee, and He was not inclined any one should know.—

Matt. xvii.  
22, 23.

As they were traversing Galilee, Jesus told them the Son of man is to be resigned into men's hands. They will put Him to death, and the third day He shall revive. Then they were exceedingly afflicted.

## S E C T. XXV.

ON their arrival at Capernaum the receivers of the tribute came to Peter and said, Does not your Master pay tribute? He said, Yes. And having entered into a house Jesus prevented him, saying; What think you Simon, of whom do the kings of the earth take tax or tribute? Of their own sons, or aliens? Peter said, Of aliens. Then, says Jesus to Him, the sons are exempt. Yet, lest we give them offence, go to the sea, throw in a hook, and take the first fish that rises; on opening his mouth you will find a stater: this take, and give it them for Me and yourself.

Matt. xvii.  
24—27.

Being in the house He asked them, What was the debate between you on the road? But they stood silent: for they had disputed among themselves on the way, which was superiour. After sitting down He summoned the twelve, and told them; If any one is ambitious of being principal, he must be inferior to all, and servant to all.

Mark ix.  
pt. of 33,  
to 35.

And Jesus, having called a child forward, set him in the midst of them. And said, I tell you solemnly, except ye are converts and become as children, ye shall by no means attain the celestial state. Whoever then demeans himself like that child shall be superior in the heavenly empire.

Mat. xviii.  
2—4.

Whoever receives one of such children in my name, receives Me; and who so receives Me receives not Me, but Him that commissioned Me.

Mark ix.  
37.

For he that is inferior among you all, even he shall be great.

Luke ix.  
48, pt.

But who so shall offend one of these little ones for their belief in Me, it were better for him to be plunged to the bottom of the sea with an afs-mill-stone slung about his neck.

Mat. xviii.  
6.

John

Mark ix.  
38—41.

John remonstrated to Him, saying; Master, we saw a person exorcizing in your name who was not of our sect, and we forbad him because he was not of our sect. Jesus said, Do not forbid him; for there is nobody capable of exerting power through my name who can readily disparage Me: for he that is not our adversary is our friend. For whoever supplies you with a cup of water in my name as ye are Christians, I protest solemnly to you he shall by no means lose his reward.

Mat. xviii.  
7.

Wo to the world by reason of affronts: affronts will inevitably ensue; but wo to that man from whom the affront comes.

Mark ix.  
43—50.

And if your hand disgrace you chop it off; for it is more advantageous to you to attain life maimed, than (by) retaining both hands to go to hell, into unextinguishable fire; where their worm dies not, nor is the fire extinguished. And if your foot disgrace you chop it off; for it is more advantageous to you to attain life a cripple, than (by) retaining both feet to be thrown into hell, into unextinguishable fire; where their worm dies not, nor is the fire extinguished. And if your eye disgrace you pull it out; it is more advantageous to you to attain the divine state a blinkard, than (by) retaining both eyes to be thrown into hell-fire, where their worm dies not, nor is the fire extinguished. Every one shall be seasoned with fire, and every sacrifice seasoned with salt. Salt is good; but if salt grow insipid, with what will ye season it: have intrinsic salt, and be mutually at peace.

Mat. xviii.  
10, &c.

Be cautious of disparaging one of these little ones; for I declare to you their celestial angels continually enjoy my heavenly Father's presence. For the Son of man is come to save what was lost. What think ye, if a man has a hundred sheep, when one of them strays, he will not quit the ninety-nine to go to the mountains



in quest of the straggler: and if he happens to find it, I assure you, he receives more pleasure from this than the ninety-nine which never rambl'd. Thus it is, not your heavenly Father's desire that one of these little one's should be lost. If your brother has offended you, go and expostulate with him by yourselves: if he regard you, you have gain'd your brother. If he will not listen to you, yet take one or two along with you, that by the declaration of two or three vouchers every point may be settled. If he disregards them, inform the church of it: but if he is not influenced by the church, hold him as a pagan and a taxman. I protest solemnly to you, whatever ye engage on earth shall be obligatory in heaven, and whatever ye release on earth shall be discharged in heaven. Again I assure you, If any two of you on earth are unanimous in any request, they shall obtain it of my heavenly Father: for where two or three are assembled in my name there am I in the midst of them. Then Peter, approaching Him, said; Lord, how oft shall I forgive my brother's offences to me; as far as seven times? Jesus told him, I charge you, not seven only, but seventy times seven. In this respect the government of Heaven may be compared to a prince who desired to settle accounts with his servants. Having set about a reckoning, one was conducted to him indebted ten thousand talents. But being insolvent, his lord ordered him to be sold with his wife and children and all his effects for payment. The servant therefore fell prostrate and made suit to him, saying; "Lord, be indulgent to me, and I will pay you the whole." Then the lord of this servant, taking pity, set him at liberty and remitted the debt. After his departure this very servant met with one of his fellow-servants who owed him a hundred pence, and seized and collared him, saying; "Pay me thy debt." His

G

fellow-

fellow-servant then falling at his feet intreated him, saying; Be favourable to me and I will pay thee all, Now he was averse to it, and abruptly put him in jail till he should discharge the debt. His fellow-servants, having observed the proceedings, were exceedingly concerned; and went and acquainted their master with every occurrence. Then his lord, having summoned him, said to him, "Profligate varlet, I remitted thee that whole debt at thy intreaty. Shouldst not thou have shewn pity to thy fellow-servant, as I pitied thee?" And his lord out of resentment committed him to the executioners till his payment of the whole debt. And thus will my heavenly Father treat you, if you do not every one cordially forgive his brother his ill conduct.

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S E C T. XXVI.

John vii. 2.

**B**UT the tabernacle-festival of the Jews was nigh. His fraternity then told Him, Return hence and proceed to Judea, that disciples also of yours may see those exploits of yours which you are performing: for no one acts at all clandestinely when he aspires at fame. If you act thus, distinguish yourself in the world. For not even his fraternity gave Him credit. Then Jesus told them, My time is not yet come, but your time is quite suitable. The world cannot hate you; but hates Me, because I certify of it that its practices are bad. Proceed ye to this festival; I am not yet going to this festival, for my time is not completed. After telling them this, He remained in Galilee. But when his fraternity were gone, He set off likewise for the festival, not apparently, but as it were incognito. The Jews then were inquiring for Him at the festival, and saying, Where is he?—And there was great bickering among

among the people about Him : some said, He is a good man ; others said, No, but he seduces the people. However no one avowedly professed Him for fear of the Jews.

Now about the middle of the festival Jesus went and taught in the temple. And the Jews were surprized, saying, What skill he has in the scriptures without an education ! And Jesus told them in reply, My doctrine is not my own but my Sender's. If any one is inclined to perform his will, he shall as to the doctrine know whether it be from God, or I speak from Myself. Who speaks from himself studies his own glory ; but who studies his sender's glory, such one is sincere and no dishonesty is in him. Did not Moses give you the law, and does none of you observe the law ? Why do ye aim at my life ? The croud in reply said, You are possessed ; who aims at your life ? Jesus in answer told them, I have done a single act, and ye are all surprized on this account. Moses gave you circumcision, not that it is from Moses but the patriarchs, and ye circumcise a man on the sabbath : If a man receives circumcision on the sabbath that the law of Moses may not be violated, are ye angry at Me for curing a man thoroughly on the sabbath ? Do not judge speciously, but form a right judgment. Then some of the Jerusalemites said, Is not this he they want to kill ? and lo he makes open profession, and they have no objection to him : do the rulers really know this is certainly Christ ? but we know this man's origin, yet at Christ's advent none knows his origin. Then Jesus declaimed in the temple, teaching and arguing, Do ye even know Me and know my origin ? Now I come not of Myself ; but my real Sender is One ye do not know. But I know Him, and am from Him, and He commissioned Me. Then they wanted to arrest Him, but none laid hands on Him, for his hour was not yet

come. But many of the people believed in Him, and said, Will Christ at his advent shew more signs than this man displays? The Pharisees heard the people muttering thus concerning Him, and the Pharisees and chief-priests sent officers to take Him. Then Jesus told them, I am still with you for a short time, then am going to my Sender. Ye will seek yet not find Me, and where I am ye cannot come. Then the Jews said among themselves, Where is he to go that we shall not find him; does he intend to go to the dispersed Hellenists and tutor Greeks? What is this expression he has pronounced, "Ye will seek and not find Me, and where I am ye cannot come?"

On the last grand day of the festival Jesus was present, and declaimed, saying, If any one be thirsty let him come to Me and drink. Who believes in Me, as the scriptures have said, rivers of living water shall flow from his bowels. But He said this of the Spirit, which believers in Him were to receive, (for the Holy Spirit appeared not yet: for Jesus was not yet glorified.) Many of the people then, hearing this declaration, said, This is really a prophet. Others said, This is Christ: but others said, Does Christ come then from Galilee? Does not the scripture say that Christ comes of David's lineage, and from Bethlehem town whence David was? So there was a schism among the people about Him. But some of them wanted to seize Him. But none laid hands on Him.—Then the officers came to the chief-priests and Pharisees; and these said to them, Why did not ye bring him? The officers answered, Never man spoke like this man. Then the Pharisees answered them, Are ye seduced too? Do any of the Rulers or Pharisees believe in him? But this gang, who don't know the law, are abominable. Nicodemus, who came by night to Him, being one of them,

them, said to them, Does our law condemn a man without hearing him first, or knowing his crime? They in reply said to him, Are you a Galilean too? Search and see that no prophet has rise from Galilee. And each went to his home. But Jesus went to mount Olivet.

But in the dawning He returned to the temple. And all people resorted to Him; and taking a seat He instructed them. And the scripturists and Pharisees brought Him a woman detected in adultery. And placing her in the midst told Him, Master, this adulteress was taken in the fact. Now in the law Moses directs us that such ought to be stoned: what then do you say? But this they said practising on Him, to have a charge against Him. But Jesus stooping down wrote with his finger on the ground [taking nothing on Him.] But when they continued asking Him; rising up, He told them, Let him who is innocent among you first throw a stone at her. And stooping down again He wrote on the ground. They hearing it, and convicted in conscience, withdrew one by one [to the last] beginning with the seniors; and only Jesus was left, and the woman standing in the midst. But Jesus rising up, and seeing none except the woman, said to her, Woman, where are those accusers of yours; has none condemned you? She said, None, Sir. Jesus told her; Nor do I condemn you; go and sin no more.—Jesus accosted them again, saying; I am the light of the world; my follower shall not go about in the dark, but have vital light. Then the Pharisees told Him, You certify for yourself; your evidence is invalid. Jesus in reply told them, Though I certify for Myself, my evidence is valid; for I know whence I came and whither I go: but ye know not whence I am come and whither I go. Ye judge carnally, I judge none: yet if I



judge, my judgment would be true; for I am not single, but I and the Father my Sender. But now it is prescribed in your law that two men's evidence is valid. I am evidence for Myself, and my Sender the Father certifies for Me. Then they said to Him, Where is thy father? Jesus replied, Ye neither know Me nor my Father: if ye knew Me ye would have known my Father also. These expressions Jesus pronounced in the treasury when He taught in the temple: and none arrested Him, for his hour was not yet come. Then Jesus rejoined to them, I am going, and ye will seek Me and die in your error: whither I go ye cannot come. Then the Jews said, Will he kill himself, that he says, "Whither I go ye cannot come." And He told them, Ye are of infernal principles, I am of sublime; ye are of this world, I am not of this world. Therefore I told you ye will die in your errors: for if ye discredit what I am, ye will die in your errors. Then they said to Him, Who art thou? Jesus told them, What I am telling you in the first place. I have much to say and judge of you; but my Sender is true, and I tell the world what I heard from Him. (They did not know He was mentioning the Father to them.) Then Jesus told them, When ye have elevated the Son of man, then shall ye know I am (He), and do nought of Myself; but speak thus, as my Father instructed Me. For my Sender is with Me: the Father has not left Me alone, for I act totally agreeable to Him. As He spoke thus many believed in Him. Then Jesus told the Jews who believed in Him, If ye are steady to my word ye are really my disciples; and shall know truth, and truth will make you free. They answered Him, We are Abraam's offspring, and have never been any one's slaves; how say you, "Ye shall become free?" Jesus replied to them, Solemnly solemnly I assure you, Every practiser of vice is a slave of vice: but a slave

fixes

fixes not in a family for ever; a son fixes for ever. If then the Son emancipate you, ye will be really free. I know ye are Abraam's offspring; but ye aim at my life, because my word is not grounded among you. I preach what I have seen with my Father, and ye practise what ye have seen with your father. They told Him in reply, Our father is Abraam. Jesus told them, If ye were Abraam's children ye would imitate Abraam's conduct; but now ye want to kill Me, a man who have told you the truth I learnt from God: Abraam did not act thus: ye practise your father's actions. Then they told Him, We are no bastards; we have one Father, God. Then Jesus told them, If God was your father ye would love Me; for I proceeded and am come from God; nor came I of Myself, but He commissioned Me. Why do not ye understand my discourse? because ye cannot hear my speech. Ye are from your father the devil, and chuse to pursue your father's inclinations: he was an homicide originally, and persisted not in truth, for there is no truth in him. When he lyes, he speaks in character; for he is a liar, and the father of one. But because I tell truth ye do not believe me. Which of you convicts Me of error? If I tell truth, why do not ye believe Me? He who is of God, hears God's words: ye do not hear on this account, because ye are not of God. Then the Jews in reply told Him, Do not we rightly say you are a Samaritan and possessed? Jesus replied, I am not possessed; but honour my Father, and ye dishonour Me. But I study not my own glory: there is One studious and a Judge (thereof.) Solemnly solemnly I assure you, who so observes my word shall never see death. Then the Jews told Him, Now we know thou art possessed: Abraam died, and the prophets; yet you say, "Who so observes my word shall never taste death." Are you

superior to our father Abraam, who is however dead; and the prophets died: whom do you make yourself? Jesus replied, If I glorify Myself, my glory is nothing: my Father is my Glorifier, whom ye declare to be your God. Yet ye have not known Him; but I know Him: and if I say I do not know Him, I shall be a liar, like you; but I know Him, and observe his word. Your father Abraam rejoiced at sight of my day; he both had the sight and was glad. Then the Jews said to Him, You have not yet reached fifty years, and have you seen Abraam? Jesus told them, Solemnly solemnly I assure you, my existence is previous to Abraam's nativity. And they reared stones to throw at Him; but Jesus evading through the midst of them absconded, and withdrew from the temple [and so escaped.]

## S E C T. XXVII.

Joh. ix.  
to x. 21.

**I**N his progress He saw a man blind from birth. And his disciples asked Him, saying; Master, who was in fault, he or his parents, that he was born blind? Jesus replied, Neither he was in fault, nor his parents; but that God's works might be displayed in him. It is my part to do my Sender's business while it is day; night is coming, when none can act. While I am in the world I am the Light of the world. Saying thus, He spit on the ground and tempered clay with the spittle, and besmeared the clay on the blind man's eyes; and told him, Go, wash in the pool of Siloam, which translated is, apostolic. He went then and washed, and returned with sight. Then his neighbours, and those who observed him formerly that he was blind, said, Is not this he who sat and was begging? Some said,

said, it is the same; others, that he is like him. He said, I am he. Then they said to him, How were your eyes opened? He in reply said, A man called Jesus tempered clay and anointed my eyes, and told me, Go to the pool of Siloam and wash; so going and washing I had sight. Then they said to him, Where is He? He said, I do not know. Then they brought him who once was blind to the Pharisees. But it was the sabbath when Jesus tempered the clay and opened his eyes. Then likewise the Pharisees re-examined him, how he had sight. He told them, He applied clay to my eyes, and I washed and have sight. Then some of the Pharisees said, This man is not from God, for He does not keep the sabbath: others said, How can an immoral man do such miracles! And there was a schism among them. They rejoin to the blind man, What do you say of Him, as He has opened your eyes? He said, He is a prophet. Then the Jews were diffident about him, that he was blind and received sight, till they cited the parents of him who had sight. And they asked them, saying, Is this your son who ye say was born blind, how does he now see? His parents in reply told them, We know this is our son, and that he was born blind; but how he now sees we cannot tell, nor can we tell who opened his eyes: he is of age, ask him, he will speak for himself. His parents said thus, because they were afraid of the Jews; for the Jews had already agreed, that if any one professed Christ he should be excommunicated: therefore his parents said, "He is of age, ask him. Then they a second time called the man who was blind, and told him, Give God the praise, we know this man is a sinner. Then he said in reply, I know not if He be a sinner; one thing I know, that having been blind I now see. They rejoined to him, How did He treat you, how did He open your eyes? He answered them, I have told you already, and did ye not

not hear? why will ye hear (it) again; have ye like-wise a mind to be his disciples? Then they railed at him and said, Thou art his disciple, but we are disciples of Moses. We know God spoke to Moses; for this man, we do not know whence he is. The man in reply told them, Why herein is a wonder, that ye know not whence he is, yet he has opened my eyes. Now we know God hears no sinner; but whofo is pious and obedient to his will, him He hears. In no age has it been heard that any one opened the eyes of a man born blind. Unless he is from God, he is incapable of the performance. They in reply told him, Thou wast born in sins all over, and dost thou teach us? So they excommunicated him. Jesus, hearing of his excommunication and meeting him, said to him, Do you believe in the Son of God? He in reply said, Who is He, Sir, that I should have believed in Him? Jesus told Him, You have both seen Him, and He who is talking with you is He. He said, I believe Lord, and paid Him worship. And Jesus said, For justice I am come into this world, that those who lack sight may see, and those who have vision may be blind. And such of the Pharisees as were with Him heard this, and said to Him, Are we blind also? Jesus told them, If ye were blind ye would have no guilt; but now ye say, "We see;" your guilt then remains.—Solemnly solemnly I assure you, who has not access to the sheep-cote at the door, but climbs up elsewhere, such is a thief and a robber; but he who goes in at the door is the shepherd: to him the porter opens, and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. And when he lets his own sheep out he goes before them, and the sheep follow him because they know his voice: but they will not follow a stranger, but run from him; because they know not the voice of strangers.

This



This allegory Jesus spoke to them, but they understood not what he was telling them. Then Jesus rejoined to them, Solemnly solemnly I assure you, I am the Door of the sheep. As many as have anticipated Me are thieves and robbers; but the sheep did not hearken to them. I am the door: whoso has access through Me shall be saved, and go in and out and find pasture. A thief never comes but to steal, kill, and destroy. I am come that they may have life, and enjoy a plenty. I am the good Pastor; the good Pastor stakes his life for the sheep: but a hireling, and he who is not the shepherd, whose property the sheep are not, sees the wolf coming and deserts the sheep and flies; but the wolf ravages them and disperses the flock. But the hireling flies because he is an hireling, and cares not about the sheep. I am the good Pastor and know my own, and am known by my own; as the Father knows Me, and I know the Father. I even stake my life for the sheep. And I have other sheep that are not of this fold: it is my part to bring them likewise, and they will hear my voice; and there will be one flock, one Shepherd. My Father loves Me, because I stake my life that I may resume it. No one takes it from Me; but I stake it of Myself: I have authority to stake it, and have power to resume it: this warrant I received from the Father. Then a schism arose anew among the Jews from these words. Many of them said, He is possessed and mad; why do ye hearken to him? Others said, These are not expressions of one possessed: can a demon open a blind man's eyes?

## S E C T. XXVIII.

THE festival of dedication at Jerusalem ensued, John x. 22, &c. and it was winter. And Jesus was walking about at the temple in Solomon's portico. Then the Jews came about Him and said to Him, How long do you

you keep our souls in suspense! If you are Christ, tell us plainly. Jesus answered them, I have told you, and ye give no credit: the very acts I perform in my Father's name certify in my behalf, yet ye give no credit! for ye are none of my sheep, as I have told you. My sheep hear my voice, and I know them, and they follow Me: and I give them eternal life, and they shall never perish, nor shall any one wrest them out of my hand. My Father, who made Me the gift, is paramount to all; and none can wrest out of my Father's hand. I and the Father are One. Again the Jews reared stones to throw at Him. Jesus remonstrated to them, I have shewn you many kind acts from my Father, for which act of these do ye stone Me. The Jews answered Him, We do not stone you for good conduct, but for blasphemy, and because you a mortal make yourself God. Jesus answered them, Is it not recorded in your law, "I have said ye are gods." If it stile those gods to whom the divine expression related; and the scripture is irreverfible; do ye say that He whom the Father hallowed and commissioned to the world is a blasphemer, because I said, "I am the Son of God?" If I do not transact my Father's business, do not believe Me: but if I do, even though ye do not credit Me, credit the facts, so as to acknowledge and believe the Father (is) in Me, and I in Him. Then they again wanted to arrest Him, yet He escaped from their clutches, and returned across Jordan to the place where John was first baptizing, and continued there. And numbers came to Him, and said that John had performed no miracle, but all John ever declared concerning this person was true. And many there believed in Him.

## S E C T. XXIX.

**A**FTER this the Lord likewise appointed seventy Luke x.  
1—22. others, and sent them two and two before his presence into every town and place where He was to come Himself. He told them therefore, the harvest is really plentiful, but labourers few; implore then the Lord of the harvest to dispatch labourers to his harvest-work. Proceed; lo I send you as lambs among wolves. Carry no purse nor bag, nor shoes; and salute no man on the road. Whatever family ye have access to, first say, Peace to this house! and if any son of peace be there, your peace shall rest on it; but if not, it shall revert to you. Continue in the same house, and eat and drink what they have; for the labourer deserves his wages: do not ramble from house to house. Likewise whatever town ye arrive at, where they receive you, eat whatever is offered you: and cure the sick therein, and tell them, “God’s government is near you.” But whatever town ye come to, and they receive you not, proceed into the streets thereof and say, “Even the dust sticking to us from your city we wipe off against you; yet know this, God’s government is near you.” But I tell you, it shall be more tolerable for Sodom on that day, than for that city. Wo to thee Chorazin, wo to thee Bethsaida; for if the virtues exerted in thee had been exerted in Tyre and Sidon, they had long since, sitting in sackcloth and ashes, repented. It shall therefore be more tolerable for Tyre and Sidon at judgment than for thee. And thou Capernaum, which art elated to heaven, shalt be degraded to hell. Who hears you hears Me, and who despises you despises Me; but who despises Me despises Him who commissioned Me.

But

But the seventy returned with joy, saying, O Lord, even demons are subject to us through your Name. Then He told them, I observed Satan, like lightening, falling from heaven. Lo I give you power to trample on serpents and scorpions, and every hostile force, and nothing shall injure you. Yet rejoice not for this, that spirits are subject to you; rejoice rather that your names are enrolled in the heavens.—At that juncture Jesus exulted in spirit, and said; I acknowledge to You, Father, Lord of heaven and earth, that You have concealed these things from the wise and considerate, and discovered them to infants: yes Father, for so it is agreeable to You. And turning to his disciples, He said, All things are committed to Me by my Father; and no man knows who the Son is except the Father, and who the Father is except the Son, and he to whom the Son will reveal Him.

Matth. xi.  
23, &c.

Come to Me all ye who are fatigued and oppressed, and I will relieve you: take my yoke on you and learn of Me, who am meek and of a gentle temper, and ye shall find relaxation for your souls; for my yoke is commodious, and my burden light.

Luke x.  
25—37.

But lo some lawyer stood up to try Him, and said, Master, by what conduct shall I inherit eternal life? He said to him, What is recorded in the law, how do you read? He in reply said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy power, and with all thy understanding; and thy neighbour as thyself. He told him, Thou hast answered right; do this, and thou shalt live. But he, being desirous to set himself right, said to Jesus, And who is my neighbour? Jesus rejoined, A person was going down from Jerusalem to Jericho and fell among robbers, who after stripping and wounding him retired, leaving him half-dead. Now a certain priest accidentally came down that road, and at sight of him slipped

away.

## THE CHRISTIAN HISTORY.

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away. So likewise a Levite happening at the place, after coming and giving a look, slipped away. But some Samaritan traveller came to him, and yearned at sight of him: and approaching bound his wounds up, injecting oil and wine: and setting him on his own steed, brought him to an inn and took care of him. At his departure next day he produced and gave the host two denaries, and told him, Take care of him, and whatever your expence is I will repay you at my return. Which then of these three appears to you to be a neighbour to him who fell among the robbers? He said, He that took pity on him. Then Jesus told him, Go thou and act similar.

### S E C T. XXX.

**A**FTER this discourse some Pharisee invited Him to dine with him; then He went in and took his place. The Pharisee seeing (it) wondered He did not wash before dinner. But the Lord told him, Now ye Pharisees cleanse the outside of a cup and plate, but your own inside is full of rapine and mischief. Idiots! Did not the Maker of the outside make the inside too? But rather give your substance in alms, and lo! all with you is pure. But wo to you Pharisees, who tithe mint and rue and every potherb, yet omit justice and divine love: these ought ye to observe, yet without neglecting the rest. Wo to you Pharisees, for ye affect the principal seat in assemblies and salutations in markets. Wo to you hypocritical scripturists and Pharisees, for ye are imperceptible tombs, and passengers are not aware. But one of the lawyers told Him in reply, Master, in this charge you lash us likewise. But He said, Wo likewise to you lawyers, for ye load men with grievous

Luke xi.  
37, &c.  
then xii.  
13—21.  
then xvii.  
3, 4.  
then xiii.  
1—17. &  
22, &c.



grievous burdens, and yourselves never touch the loads with a finger of yours. Wo to you, for ye build the tombs of the prophets, but your fathers slew them. Ye really evince and approve of your fathers deeds; for they slew them, and ye erect their tombs. Therefore likewise divine Wisdom said, "I will send them prophets and apostles; and of these they will be murderers and persecutors." So as the blood of all the prophets shed from the foundation of the world may be required of this generation, from Abel's blood to the blood of Zacharias who perished between the altar and the temple: I tell you solemnly it shall be required of this generation. Wo to you lawyers, for ye have removed the key of knowledge; ye have not entered in yourselves, and have prohibited those who were for admittance.—But the scripturists and pharisees began to brook this discourse of his exceeding ill, and provoked Him farther; being on the watch for Him, and eager to catch at somewhat from his mouth to accuse Him.

One of the people said to Him, Master, tell my brother to share the inheritance with me. But He said to him, Man, who has constituted Me a judge or decider between you? Then He told them, Mark and guard against avarice, for a man's life consists not in a superfluity of his substance. And He told them a parable, saying, A certain rich man's farm was fertile. And he deliberated with himself, saying, What shall I do, for I have no-where to collect my crop? Then says he I will do thus: I will pull down my barns and build larger, and there collect all my product and my goods. And say to my soul, "Soul, thou hast much goods in reserve for many years; repose, feast, carouse, and revel." But God told him, "Idiot, to-night thy soul is remanded from thee; then whose shall be what thou hast provided? Such is a hoarder of wealth for himself,

with-

without interest in God.——Attend to yourselves. If your brother has offended you, reprimand him; and, on his repentance, pardon him. And if he offend you seven times a day, and seven times a day has recourse to you, saying I repent, you shall pardon him.

About this juncture some were present who informed Him of the Galileans, whose blood Pilate mixt with their sacrifices. Jesus replied to them, Suppose ye these Galileans were greater delinquents than all Galileans, because they were such sufferers? I tell you no; but unless ye repent, ye all shall likewise perish. Or think ye those eighteen, whom the tower in Siloam fell on and killed, were greater defaulters than all the inhabitants of Jerusalem? I tell you no; but unless ye repent, ye all shall likewise perish. And He spoke this parable: One had a fig-tree planted in his vineyard, and came in quest of fruit on it without success. Then says he to the vine-dresser; Lo, three years have I come in search of fruit on this fig-tree without success; fell it, since it even wastes the soil. But he replied to him, Lord, let it alone this year too, till I shall dig round it and put dung. Perhaps it may bear; if not, you may fell it hereafter.

And He was teaching in one of the synagogues on the sabbath. And lo a woman who had a demoniacal infirmity eighteen years, and was decrepit and wholly unable to become erect! Jesus at sight of her summoned and told her, Woman be rid of thine infirmity. And He imposed hands on her, and she instantly grew strait, and glorified God. But the ruler of the synagogue, offended that Jesus should cure on the sabbath, made remonstrance to the people. There are six days proper for work; on these then come for cure, and not on the sabbath-day. Then the Lord replied to him, Hypocrite, doth not each of you on the sabbath loose

H

his

his ox or ass from the stall, and lead him to water? And was it improper for this daughter of Abraam, as she is, whom Satan had bound lo eighteen years, to be released from this restraint on the sabbath. At these expressions of his all his adversaries were confounded; and all the people rejoiced at all his glorious exploits.

And He traversed the towns and villas teaching, and travelling toward Jerusalem.—But one said to Him, Lord, are there few saved? He told them, Strive to go in at the narrow gate; for I assure you numbers will try for admittance and fail. When once the Master of the house is risen and has shut the door, and ye begin to stand without and to knock at the door, saying, “Lord, Lord, grant us admittance; and He shall answer you, “I do not know where ye come from;” then will ye begin to say, “We have eat and drank in your company, and you have taught in our streets:” He will say, “I tell you I do not know whence ye come; Begone from Me all ye proficients in vice.” There will be mourning and gnashing of teeth, when ye shall see Abraam, Isaac, and Jacob, and all the prophets, in God’s kingdom, and yourselves excluded. And comers shall be from the east and west and north and south, and settle in the divine government. And lo there are the last, who will be foremost; and there are the first, who will be latest.

The same day some Pharisees came to Him, saying; Retire and begone hence, for Herod aims at thy life. Then He told them, Go tell that fox, lo I exorcize and perform cures to-day and to-morrow, and on the third day shall have a conclusion. Yet it is my province to proceed to-day and to-morrow and the next day; for it is impossible for a prophet to perish out of Jerusalem. Jerusalem, Jerusalem, murders of prophets, and who hast stoned the messengers to thee!

how oft would I have collected thy children as a hen her young under the wings; but ye were repugnant! Lo your house is left you desolate: and I assure you, ye shall not, shall not see Me till it occurs for you to say, Blessed is He who comes in the name of the Lord:

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S E C T. XXXI.

**A**N D it proved, at his coming on the sabbath to dinner at a principal Pharisee's house, that they watched Him: And lo, a dropsical man was in his company. And Jesus expostulated with the lawyers and Pharisees, saying, Is it lawful to cure on the sabbath? But they were silent. Taking him in hand then; He cured and dismissed him. And He remonstrated to them, The ass or ox of which of you shall fall into a pit; and he will not instantly get it up on the sabbath-day? And they were unable to make Him a reply to this.

Observing how they affected the principal seats, He told the guests a parable. Saying to them, When asked by a person to a wedding; do not take the principal seat, lest he may have a guest of greater note than yourself. And he that invited you and him tell you, "Give him place:" and you then begin to have recourse to the lowest place in confusion. But when asked, go, and take a seat in the lowest place; that when he who invited you comes he may tell you, "Friend, go up higher:" then you will have respect in the presence of your company. For every exalter of himself shall be humbled, and who humiliates himself shall be advanced.

And He told the person who invited Him, When you get a dinner or supper, do not ask your friends or your brothers or relations or wealthy neighbours, lest

they ask you in return, and you be requited. But when you make a feast invite the poor, maimed, lame, blind: and you will be blest in their having no requital for you, for you shall have a requital at the resurrection of the just. One of the company at table, hearing this, told Him, Happy is he who is entertained in God's kingdom. But He said to him, Some man made a great supper and invited numbers: and dispatched his servant at supper-time to tell the guests, "Come, for all is ready." But they all to a man began excuses. The first told him, "I have bought a field, and have occasion to set out and see it: prithee excuse me." Another said, "I have bought five yoke of oxen, and am going to prove them: prithee excuse me." And another said, "I have taken a wife, and therefore cannot come." So that servant, at his return, related this to his lord. Then the master of the family; in anger, told his servant, "Go quickly to the streets and lanes of the town, and conduct hither the poor and maimed and lame and blind." And the servant said, "Lord, your orders are performed, and yet there is room." Then the lord told the servant, "Go to the roads and causeys, and press comers, that my house may be full. But I tell you, none of those invited men shall taste my supper."—Now a vast concourse accompanied Him: and turning He told them; If any man come to Me, and disregard not his father and mother, and wife and children, and brothers and sisters, nay even his own life, he cannot be my disciple. And who so does not bear his cross and follow Me, cannot be my disciple. But which of you that desires to build a tower does not first sit and compute the expence, whether he has enough for the performance: lest, laying the foundation and being unable to go through, all the spectators begin to ridicule him, saying, "This man has begun an edifice and cannot



cannot go through." Or what king, commencing a war with another king, does not first sit and consider whether with ten thousand men he can encounter one invading him with twenty thousand. If not, while he is yet at a distance, dispatching an embassy he asks conditions of peace. So then every one of you that is not detached from all his substance cannot be my disciple. Salt is good; but if salt grow insipid, with what will it be seasoned? it is neither applicable to the land nor the dunghill; but they fling it away. Let him hear who has a capacity,

## S E C T. XXXII.

**N**OW all the taxmen and reprobates had recourse to Him as his audience. And the pharisees and scripturists murmured, saying; This man receives reprobates and messes with them. Then He spoke this allegory to them, saying; What man of you, having an hundred sheep and losing one of them, does not leave the ninety-nine in the desert, and go after the loss till he find it: and, having found it, joyfully lay it on his shoulders: and coming home invite friends and neighbours, telling them, "Congratulate with me, for I have found my lost sheep. I tell you, so there will be joy in heaven for one penitent offender above ninety-nine just men who need no repentance. Or what woman, having ten drachmas, if she lose one drachma, does not light a candle and sweep the house, and search carefully till she find it: and having found it invite friends and neighbours, saying; "Rejoice with me, for I have found the drachma I had lost. So I tell you there is joy in the countenance of the divine angels for one penitent offender.—And He said, Some man had two sons,

Luke xv.  
to xvi. 15.  
then ver.  
19, &c.

And the younger of them said to his father, Father, give me a suitable share of the estate; and he divided the substance for them. Shortly after the younger son, collecting all, went abroad and spent his fortune there in a profuse life. Having consumed all, a severe famine ensued in that country, and he began to want: And went and applied to one of the inhabitants of that place; and he sent him to his farm for a swine-herd. And he craved to fill his belly with the husks which the swine fed on: and no one supplied him. Coming to himself he said, "How many hirelings of my father have excess of meat, yet I am dying with hunger. I will get up and go to my father, and tell him, Father, I have offended against Heaven and before you, and no longer deserve to be called your son; treat me as one of your people on pay." And getting up he went to his father. And while he was at a distance his father descried him, and was moved with compassion; and ran and flung himself round his neck and embraced him. But his son told him, Father, I have offended against Heaven and before you, and no longer deserve to be called your son. But the father told his servants, Bring here my best robe and put it on him, and put a ring on his finger and shoes on (his) feet; and take and kill a fat calf, and let us feast and enjoy ourselves. For this son of mine was dead, and is revived; and was lost, and is found. And they began to enjoy themselves: but his eldest son was at the farm. At his return then, on his approach to the house, he heard music and dancing. And calling one of the servants he asked the meaning of it. He told him, "Your brother is come, and your father has killed a fat calf because he has received him safe." But he was incensed, and refused to go in. Then his father coming out intreated him, But he remonstrated to his father, "Lo I am so many  
years

years your servant, and never disobeyed your orders, and you never allowed me a kid to make merry with my friends : but when this son of yours, who has consumed your substance among wenches, is come, you kill a fat calf for him." But he told him, " Child, you are ever with me, and all mine is yours. But it is proper to have mirth and rejoicing, as this brother of yours was dead, and is revived; and was lost, and is found."

He likewise told his disciples, There was some man of fortune who had an agent; and he was impeached to him as a waster of his estate. And he summoned him, and said to him, " How have I this information against you? give an account of your agency, for you can be agent no longer." The agent said to himself, " How shall I act; for my lord resumes the agency from me: I cannot dig, and am ashamed to beg. I know my cue for their reception of me into their houses after my removal from the agency." And summoning every one of his lord's debtors, he said to the first, " How much do you owe my lord?" He said, " An hundred firkins of oil." Then he told him, " Take your minutes, sit down quickly, and note fifty." Then says he to another, " How much do you owe?" He said, " An hundred quarters of wheat. And he told him, " Take your minutes, and note eighty." And the lord commended this agent of iniquity for his subtle management: for the sons of this life are more considerate in their kind than the sons of light. And I tell you, make yourselves friends through the iniquitous mammon, that at your failure they may receive you into eternal habitations. He that is faithful in a very small concern is faithful likewise in much, and he that is unjust in a very small matter is unjust in much also. If then ye have been perfidious in iniquitous wealth,

who will trust the true to you? And if you have been dishonest in another's, who will give you your own? No domestic can serve two masters: for he will either hate one, and love the other; or adhere to one, and disregard the other: ye cannot serve God and mammon. Now the pharisees, who were misers, heard all this, and ridiculed Him. And He told them, Ye are justifiers of yourselves before men, but God knows your hearts; that what is eminent among men is an abomination in God's presence.—There was a man of fortune, who dressed in purple and fine linen, and regaled himself elegantly every day. But there was a pauper, called Lazarus, who was prostrate at his gate full of sores; and craving to be fed with the crumbs falling from the rich man's table: moreover the dogs came and licked his sores. And the beggar came to die, and was wafted by angels to Abraam's bosom. The rich man died also, and was buried. And raising his eyes in hell amidst torments as he was, saw Abraam afar off, and Lazarus in his bosom. And he exclaimed and said, Father Abraam take pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraam said, Son, remember you received your sweets in your life-time, and Lazarus in like manner ills; but now he has consolation here, and you have torment. And besides all this, a vast gulph is situated between us and you; that those who would pass hence to you, cannot; nor can they who would pass thence to us. Then he said, "I pray you then, father, to send him to my father's house; for I have five brothers; for an evidence to them, that they likewise may not come to this place of torment." Abraam told him, "They have Moses and the prophets, let them hear them." But he said, "Nay, father Abraam, but if one from the dead go to them they

they will repent." But he told him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

## S E C T. XXXIII.

IN the sequel, as the time of his assumption was arriving, He directed his face toward the road to Jerusalem; and sent messengers before his presence: and in their journey they came to a Samaritan village to provide for Him. And they did not receive Him, because He had the appearance of going to Jerusalem. But his disciples James and John observing (it) said, Lord, do you chuse we should order fire to descend from heaven and consume them, even as Elias did. But He turned and reprimanded them, and said, Ye know not what sort of spirit ye are of. For the Son of man came not to destroy but save the lives of men. And they proceeded to another village.

Luke ix.  
51, &c.  
then xvii.  
11, &c.  
to xviii.  
24.

It happened in their journey one on the road said to Him, Lord, I will attend you wherever you go. Jesus told him, Foxes have earths, and birds of the air roosts; but the Son of man has no-where to recline his head.

He told another, Follow Me. But he said, Lord, let me first go and bury my father. Jesus told him, Let the dead bury their dead; but proceed thou and announce the divine reign.

And another said, I will attend you, Lord; but let me first discharge my family. Jesus told him, No man that having put his hand to the plough looks back is fit for the divine state.

And it happened, in his way to Jerusalem, that He passed through the middle of Samaria and Galilee. And on his arrival at a certain village ten leprous men met



met Him, who stood aloof. And they exclaimed, saying, Master, Jesus, take pity on us. And at the sight He told them, Go shew yourselves to the priests: and it proved in their way that they were purified. But one of them, perceiving his cure, returned and glorified God in loud terms: and fell prostrate at his feet and thanked Him. This was a Samaritan. But Jesus replied, Were not ten purified? where are nine? Are none found returning to give God glory except this alien? And He told him, Rise and depart, thy faith has saved thee.

Being asked by Pharisees when God's government is coming; He replied to them and said, God's government is not coming with ostentation. Nor shall they say, Lo here, or lo there; for lo God's government is within you.—But He told the disciples, The time will come when ye will desire to see one of the Son of man's days, and not have the sight. And they will tell you, Lo here, or lo there. Proceed not, pursue not. For as lightning flashing from one part of the sky blazes to another part of the sky, even so will the Son of man be in his day. But first it is his province to suffer much and be depreciated by this race. And as it ensued in Noah's time, so will it be in the Son of man's days. They were feasting, carousing, espousing and espoused, till the day Noah embarked in the ark; and the deluge came and destroyed all. And as it proved likewise in Lot's time; they were feasting, carousing, buying, selling, planting, building; but, on the day of Lot's departure from Sodom, fire and brimstone rained from heaven and destroyed all. Like this shall be the day of the Son of man's apocalypse. At that time let not him who is in the house-top and his effects in the house descend to fetch them; and in like manner let not him who is in the country return back. Remember Lot's wife.

Who

Whoſo ſtrives to ſave his life ſhall loſe it, and whoſo would loſe it ſhall revive it. I tell you, two will be that night in one bed; one ſhall be received, and the other relinquished: two women will be grinding together; one ſhall be accepted, and the other deſerted: two will be in a field; one ſhall be received, the other relinquished. And they ſay to Him in reply, Where, Lord? But He told them, Where-ever the carcaſe is there will the eagles aſſemble.

And He told them an allegory concerning the conſtant neceſſity of prayer without remiſſineſs. Saying, In a certain town was a judge, fearleſs of God and regardleſs of man. And there was a widow in that town. And ſhe came to him, ſaying, Vindicate me from my adverſary. And he was averſe for a while; but afterwards ſaid to himſelf, "Though I do not fear God or regard man, yet, becauſe this widow is troubleſome to me, I will vindicate her, leſt ſhe ſtun me at length with her application." And the Lord ſaid, Hear the unjuſt judge's declaration. And will not God, who is even indulgent to them, do juſtice to his elect, who invoke Him night and day? I tell you He will ſpeedily do them juſtice. However will the Son of man find faith on earth at his advent?

He ſpoke alſo this allegory to ſome who were perſuaded of their own honeſty, and depreciated others. Two men went to the temple to prayer; one a Phariſee, the other a taxman. The Phariſee ſtood apart and prayed thus: "God, I thank you that I am not as the reſt of men, thieves, rogues, adulterers, or even as this taxman: I faſt twice a week, and pay tithes of all I own." The publican, ſtanding aloof, would not even raiſe his eyes to heaven; but ſmote his breaſt, ſaying, "God be merciful to me a ſinner." I tell you this man returned home juſtified beyond the other. For every exalter

exalter of himself shall be humbled, and who humiliates himself shall be advanced.

## S E C T. XXXIV.

Mark x. 1.

**S** E T T I N G out thence, He arrived at the confines of Judea through the country beyond Jordan. And crouds resort to Him again; and He renewed his instructions as usual.

Matt. xix.

3-12.

Then came Pharisees to Him practising on Him, and asking Him; May a man legally divorce his wife on any occasion? He replied to them; Have ye not read, The Creator originally formed them male and female? And said, "For this reason shall a man quit father and mother and be attached to his wife, and both shall be carnally one." They are then no longer two, but one flesh: what therefore God has conjoined let not man separate. Why then, say they, did Moses direct her divorce on delivering a bill of divorce? He told them, Moses, owing to your perverse temper, permitted you to repudiate your wives; but this was not the case at first. And I tell you, whoever shall repudiate his wife, except for whoredom, and marry another, commits adultery: and who marries the divorced wife commits adultery. His disciples observe to Him, If the case be so between man and wife, there is no advantage in matrimony. He replied to them, Every one cannot espouse this doctrine, but only those who are empowered. For there are some eunuchs naturally so from the mother's womb, there are some eunuchs castrated by men, and some eunuchs who have emasculated themselves for a celestial state. Let him espouse it who has a capacity to espouse it.

And

And they conducted children to Him to touch them; but the disciples chid those who introduced them. Jesus perceiving it was displeased, and told them, Let the children come to Me, and do not forbid them, for of such is the divine state. I declare solemnly to you, whoever does not receive God's government as a child shall not attain thereto. And having clasped them in his arms, imposing hands on them, He blest them.

Mark x.  
13—16.

Then some ruler asked Him, saying, Good Master, by what conduct shall I inherit eternal life?

Luk. xviii.  
18.

He said to him, Why do you call me good? none is good save God only. If you would attain life, keep the commandments. He asked Him, Which?

Matt. xix.  
17—23.

Jesus said, Commit no murder, nor adultery, nor theft, nor perjury: honour thy father and mother; and love thy neighbour as thyself. The youth told Him, All this I have observed from my infancy; what is still deficient? Jesus told him, If you aim at perfection, go, sell, and bestow your possessions on the poor, and you shall have treasure in heaven; and come, be of my sect. But the youth, on hearing this direction, retired disconsolate; for his possessions were considerable. Jesus told his disciples, I protest solemnly to you, it will be difficult for a man of fortune to attain the celestial state. And his disciples were in a consternation at his expressions. But Jesus rejoined to them, Children, how difficult is it for those who confide in riches to attain the divine state! It is lighter for a camel to pass through a needle's eye, than for a man of fortune to attain the divine state.

Mark x.  
24, 25.

At this information his disciples were exceedingly disconcerted; saying, What one can be saved? Jesus observing them said, With men this is impossible, with God all things are possible. Then Peter in reply said to Him, Lo we have left all to follow you, what then will befall

Matt. xix.  
25—28.

us?

us? Jesus told them, I solemnly declare to you, that ye my followers in the regeneration, when the Son of man shall sit on the throne of his glory, ye likewise shall sit on twelve thrones, judging the twelve tribes of Israel.

Luke xxii.

29, 30.

pt. 1st.

Matt. xix.

29. to xx.

36.

And I allot you a kingdom, as my Father has allotted Me, that ye may eat and drink at my table in my kingdom. And each that abandons family, or brother or sister, or father or mother, or wife or children or lands, for the sake of my name, shall receive centuple, and inherit eternal life. But many who are first will be latest; and last, foremost. The celestial government resembles the master of a family, who went abroad early in the morning to hire labourers for his vineyard. Having contracted with labourers for a denary a day, he dispatched them to his vineyard. And going out about nine o'clock he observed others standing in the market-place unemployed: and he told them, Go ye likewise to my vineyard, and what is reasonable I will give you: and they set out. About the hour of twelve, and three, he went out again, and did the like. And going out about five he found others standing without employ, and said to them, Why stand ye here all day idle. They answer him, Because no one has hired us. He told them, Go ye likewise to the vineyard, and ye shall receive what is right. In the evening the lord of the vineyard said to his steward, Call the workmen and deliver them their wages, beginning from the last to the first. And those from five o'clock came and received a denary apiece. Then the first came, in hopes of obtaining more: and they likewise received a denary a man. At receiving this they inveighed at the master of the house, saying, "These last worked an hour, and you have put them on a level with us who have sustained the burden and heat of the day. In reply

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## THE CHRISTIAN HISTORY.

III

he told one of them, Friend, I do thee no wrong; didst not thou agree with me for a denary? Take thy own and depart; I will give this last the same as thee. Am not I at liberty to dispose of what is mine as I please? Art thou invidious at my bounty? Thus the last shall be foremost; and the first, latest: and many shall be summoned, but few elected.

### S E C T. XXXV.

ONE Lazarus of Bethany, the town of Mary and John xi.  
1-54. her sister Martha, was sick. It was the Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was ill. Then the sisters sent to Him, saying, Lord, lo your friend is sick. But Jesus hearing (it) said, This disease is not to be mortal, but for God's glory, that the Son of God might be glorified thereby. Jesus valued Martha, and her sister, and Lazarus. On hearing of his illness then He staid still in the place where He was two days. Afterwards He told his disciples, Let us return to Judea. His disciples said to Him, Master, the Jews now want to stone you, and are you going there again? Jesus answered, Are there not twelve hours in the day? if one walk by day he does not stumble, because he perceives the light of this world; but if one walk by night he stumbles, because there is no light for him. Thus He spoke; and after this He told them, Our friend Lazarus is at rest; but I am going to rouse him. His disciples said, Lord, if he rest he will recover. (But Jesus alluded to his death; yet they supposed He was talking of rest in sleep.) Then Jesus told them plainly, Lazarus is dead. And I am glad for your sakes, on the score of your faith, that I was not there; but let us go to him. Then Thomas, called Didymus, said

said to his fellow-disciples, Let us even go to die with him.—Then Jesus, at his arrival, found he had been now four days in the grave. Bethany was not farther from Jerusalem than about fifteen furlongs. And many of the Jews had joined the women about Martha and Mary to condole with them on account of their brother. Then Martha, hearing Jesus was coming, gave Him the meeting: but Mary staid at home. Then Martha told Jesus, Lord, had you been here my brother had not died. But even now I am sensible whatever You petition God, God will grant You, Jesus told her, Your brother shall revive. Martha said to Him, I know he will revive at the resurrection at the last day. Jesus told her, I am the Resurrection and Life: a believer in Me, though he were dead, shall live. And every one living and believing in Me shall never die. Do you believe this? She told Him, Yes, Lord, I believe you are Christ the Son of God, who is coming into the world. And saying thus, she repaired and called her sister Mary privately, saying, The Master is here and calling for you. At hearing it: she immediately rose and came to Him. But Jesus was not yet come to the village, but was at the place where Martha met Him. Then the Jews, who were in the house condoling with her, seeing Mary rise suddenly and go out, followed her, saying, She is going to the grave to mourn there. On Mary's arrival then where Jesus was, at seeing Him she fell at his feet, saying to Him, Lord, had You been here my brother had not died. Then Jesus, when He saw her weeping, and the Jews her attendants weeping, grieved from the soul and threw Himself into an agony: and said, Where have ye laid him? They told Him, Lord come and see. Jesus wept. Then the Jews said, See how he loved him! But some of them said, Could not this man, who opened a blind man's eyes, not even He, prevent his

his death? Then Jesus, groining again to Himself, arrived at the sepulchre. It was a cave, and a stone was set against it. Jesus said, Remove the stone. Martha, the sister of the deceased, told Him, Lord he now smells; for he is four days gone. Jesus told her, Did not I assure you, if you would believe, you shall see God's glory? Then they removed the stone from where the corpse was laid. But Jesus lifted his eyes upward and said, Father I thank You because You heard Me: but I was conscious you hear Me ever; yet spoke on account of the people standing by, that they might believe You commissioned Me. And having said thus, He cried in a loud tone, Lazarus come forth. And the deceased was issuing bound hand and foot with rollers, and his face was bound about with a napkin. Jesus told them, Loose and let him go. Then many of the Jews, who came to Mary and saw the performances of Jesus, believed in Him.

But some of them repaired to the Pharisees and told them the exploits of Jesus. Then the chief priests and Pharisees convened a council, and said, How are we to act; for this man performs many miracles? If we tolerate him thus, all will believe in him; and the Romans will come and destroy both our place and nation. But one of them, Caiaphas, high-priest that year, told them, Ye have no insight, nor consider, it is our interest one man should die for the people, lest the whole nation suffer ruin. Nor did he say this from himself; but, being hierarch that year, he predicted that Jesus was to die for the nation. Nor for the nation only, but to reunite God's dispersed children. From that day then they conspired to kill Him.—Then Jesus was no longer publickly conversant among the Jews, but retired thence to a country near the desert, to a city called Ephraim, and there continued with his disciples.

## S E C T. XXXVI.

Mark x.  
32. pt. 1.

**A**ND they were proceeding in the road to Jerusalem; and as Jesus preceded them they were daunted; and his retinue were under apprehension.

Luk. xviii.  
31—34.

Having convened the twelve He told them, Lo we are proceeding to Jerusalem: and all the prophetic scriptures concerning the Son of man will take effect. He will be committed to Pagans, and derided and insulted and spit at: and after flagellation they will put Him to death, and on the third day He shall revive. They comprehended nothing of this; this declaration was a secret to them, and they were ignorant of the expressions.

Matt. xx.  
20—28.

Then the mother of Zebedee's sons came to Him with her sons, and, paying Him reverence, solicited a favour of Him. He asked her, What is your desire? Promise, says she to Him, that these my two sons shall sit, one on your right-hand, the other on the left, in your kingdom. Jesus replied, Ye know not your petition: Can ye drink the cup I am to take, or receive the baptism I receive? They told Him, We can. Then cried He to them, Ye shall really drink of my cup, and receive the baptism I receive; but the seat on my right and left hand is not mine to bestow, except on such as my Father has prepared it for.—The ten, at hearing it, were incensed at the two brothers. But Jesus calling them to Him said, Ye know the princes of Pagans domineer over them, and the grandees exert authority over them. But it shall not be so among you: but who would be eminent among you, let him be your minister; and who would be principal among you, let him be your servant. As the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for the many.

For

For which is superior, he that is at table or the waiter? is it not he at table? but I am among you as a waiter. Luke xxii. 27. and xvii. 7-10.

But which of you, having a ploughman or neatherd, will, on his return from the farm, tell him immediately, "Come to the table?" Will not he rather say to him, "Get my supper ready, and put yourself in order and wait on me during my repast, and afterwards take refreshment yourself?" Is he obliged to that servant for performing his orders? I think not. So likewise ye, after performing all your orders, say, "We are servants void of merit, for what we have done was our duty."

And they came to Jericho. And in his way from Jericho with his disciples and a tolerable company, blind Bartimeus (the son of Timeus) was sitting by the road begging. And lo two blind men sitting in the road, on information that Jesus was passing by, exclaimed, O Lord, O Son of David, take pity on us. But the people enjoined them silence: but they cried louder, Pity us, O Lord, O Son of David. And Jesus stopping called to them, saying, What would ye have Me do for you? Lord, say they to Him, that we may receive sight. Then Jesus taking pity touched their eyes. And their eyes immediately had sight; and they followed Him. Mark x. 46. Matt. xx. 30-34.

And all the Spectators gave God praise: and He had arrived at and was passing through Jericho. Luk. xviii. 43, 2d pt. to xix. 27.

And lo a man called Zaccheus. And he was a principal tax-officer, and a person of fortune. He was desirous to see who Jesus was: but was unable for the croud, because he was low of stature. Running before then he got up into a sycamore tree to see Him, for He was to pass by it. When Jesus came to the place, looking up He saw him, and told him, Zaccheus come



down quickly, for I must stay at your house to-day. Then he hastened down and received him cheerfully. And all the spectators inveighed, saying; He is going for entertainment with a dissolute person. But Zaccheus presenting himself said to the Lord, Lo, Sir, I give the poor half my estate; and if I have charged aught falsely on any one, I restore quadruple. Jesus told him, To-day salvation comes to this house, since he likewise is a son of Abraam. For the Son of man is come to seek and save what was lost.

While they listened to this He proceeded to mention an allegory, on account of his vicinity to Jerusalem, and their surmising the divine state would appear immediately.—He said then, Some nobleman went to a distant country to obtain the government for himself, and (so) return. Summoning ten servants of his, he gave them ten pounds, and told them, “Traffic till my arrival.” But his citizens disliked him, and dispatched an embassy after him, saying, “We are averse to this man’s government over us.” And it proved at his return, after obtaining the sovereignty, that he ordered those servants to whom he had given the money to be called to him, that he might know how each had succeeded in trade. Then the first approached, saying, “Lord, your pound has acquired ten pounds.” And he told him, “Well, thou good servant, for thy fidelity in a very little, be invested with authority over ten towns.” And the second came, saying, “Lord, your pound has acquired five pounds.” And he told this, “Then preside thou over five towns.” And another came, saying, “Lord, see your talent, which I have kept reserved in a napkin. For I was afraid of you, as you are an austere man; you assume what you did not deposit, and reap what you did not sow.” But he told him, “Base slave! from your own mouth I will convict you. You knew

I was

I was an austere man; assuming what I did not deposit, and reaping where I did not sow: why did not you place my money at the bank, and at my arrival I should have acquired this with interest?" And he told the by-standers, "Take the pound from him and give (it) to him who has the ten." And they told him, "Lord, he has ten pounds." Now I tell you, gifts shall be to every able one, and from him that is unable even what he has shall be taken. Moreover bring hither those foes of mine, who were averse to my sway over them, and kill them in my presence.

And turn that worthless servant out into the dark; Matt. xxv. 30.  
there shall be lamentation and gnashing of teeth.

## S E C T. XXXVII.

**N**OW the Paschal-festival of the Jews was near; John xi. 55. to xii. 2.  
and many from the place proceeded to Jerusalem before the Passover for their purification. Then standing in the temple they enquired for Jesus, and said to one another, What think ye, that he will not come to the festival? Now both the chief-priests and Pharisees had given an order, if any one knew where He was, to inform; that they might seize Him.

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, the dead man whom He raised from the dead. There they made Him a supper, and Martha tended; but Lazarus was one of his company at table.

And she had a sister called Mary; and she, sitting at the feet of Jesus, was hearing his discourse. But Martha was hurried with much attendance, and having recourse to Him said, Lord, are you unconcerned that my sister has left me to wait alone? bid her then assist me. Luke x. 39, &c.

Jesus in reply told her, Martha, Martha, you are anxious and busy about many things; but a single thing is necessary: Mary has chosen the good part which shall not be taken from her.

John xii.  
3-11.

Then Mary, taking a pound of valuable perfume of pure nard, anointed the feet of Jesus, and wiped his feet with her hair; and the whole house was filled with the scent of the perfume. Then one of his disciples, Judas, Simon's son, the Iscariot, who intended to betray Him, said; Why was not this perfume sold for three hundred denaries and made a largess to the poor? But he said this, not that he regarded the poor, but because he was a thief, and the cashier, who carried the contributions. Then Jesus said, Let her alone; she reserved this against the day of my funeral. For ye have the poor continually with you; but Me ye have not continually.

A great company of Jews, knowing He was there, came, not only on account of Jesus, but to see Lazarus whom He had revived. But the chief-priests conspired to kill Lazarus, because many of the Jews fell off on his account, and believed in Jesus,

Matt. xxi.  
1-5.

On their approach to Jerusalem, and arrival at Bethphage by mount Olivet, Jesus commissioned two disciples, saying to them, Go to the village opposite to you, where ye shall presently find an ass tied, and a colt with her: loose and bring them to Me. If any one say aught to you, say, The Lord has occasion for them; then he will send them immediately. All this ensued in accomplishment of the prophet's prediction, who mentions, "Tell ye Sion's daughter, lo your King is coming to you, lowly and sitting on an ass, even a colt the foal of an ass."

Mark xi.  
4-7.

Then they departed, and found the colt tied before a door at a cross-way; and they untied it. And some by-

byftanders there faid to them, What bufinefs have ye to loofe the colt? Then they told them as Jefus had directed; and they let them go. And they brought the colt to Jefus, and put their garments on it, and He mounted on it.

But his difciples were not fenfible of this at firft; yet when Jefus reached his glory, then they recollected thefe were descriptions of Him, and their performing thefe offices for Him. John xii.  
16—18.

Then the concourfe attending Him attested that He called Lazarus out of the grave and raifed him from the dead. And on this account the concourfe gave Him the meeting, becaufe they heard he had performed this miracle.

And an extraordinary concourfe fpread their garments in the way, but others cut down branches from trees and ftrewed them in the road. The croud, both preceding and fubfequent, fhouted, Profperity to the Son of David: bleffed is He who comes in the Lord's name: profper Him O Supreme. Matt. xxi.  
8, 9.

Bleffed is our father David's government coming on in the Lord's name: profper it O Supreme.— Mark xi.  
10.

And fome of the Pharifees among the croud told Him, Master, reprimand thy difciples. He replied to them, I tell you, if they were filent, the ftones would exclaim. Luke xix.  
39—44.

And as He approached in fight of the city He bewailed it, crying, O had you been but fenfible, even in this your day, of what regarded your peace! but now it is concealed from your eyes, that the time will come on thee, and thy foes will form an intrenchment round thee, and environ thee and blockade thee entirely, and fhall overthrow thee and thy children within thee; nor leave ftone on ftone in thee; becaufe thou art unconfcious of the time of thy vifitation.

## S E C T. XXXVIII.

Matt. xxi.  
10, 11.

John xii.  
19—36.  
pt. 1st.

**O**N his entry into Jerusalem all the city was in a ferment, crying; Who is this? The croud said, This is Jesus the prophet of Nazareth in Galilee.—

Then the Pharisees said among themselves, Do not ye observe ye gain no ground; lo there is a world gone off to his sect.

Now some Hellenists were among those who came for devotion to the festival. These then came to Philip of Bethsaida in Galilee, and asked him, saying; Sir, we would fain see Jesus. Philip comes and tells Andrew; and again Andrew and Philip tell Jesus. But Jesus answered them, saying; The hour for the Son of man's glorification is come. Solemnly solemnly I assure you, unless a grain of wheat fallen on the earth die, it remains single; but if it die, it yields a plentiful crop. He who is fond of his life will lose it; and who disrelishes his life in this world will preserve it for life eternal. If any one would serve Me, let him follow Me; and where I am there shall my servant be likewise: and if any one serve Me, the Father will honour him.—Now is my soul in trouble; and what shall I say? “Father save Me from this period; but therefore came I at this time: Father glorify thy name. Then a voice issued from heaven, “I have both glorified it, and will glorify it again.” Then the croud who stood within hearing said, It was thunder; others said an angel was speaking to Him. Jesus in reply said, That voice ensued not on my account, but yours. Now is the conviction of this world; now is the prince of this world sent to exile. And I, whenever I am elevated from the earth, will attract every one to Me. He said this, signifying what death He was to die.



The concourse answered Him, We have heard from the law that Christ continues for ever; how then do you say, It is the Son of man's province to be exalted? who is this Son of man? Then Jesus told them, The Light is with you a little while yet; proceed while ye have the Light, lest darkness surprize you; and he who walks in the dark does not know whither he is going: while ye have the Light, confide in the Light, so as to become sons of Light.

Jesus exclaimed and said, Who believes in Me, does not confide in Me, but in my Sender: and who contemplates Me, contemplates my Sender. I am come a Light into the world, that every believer in Me might not remain in the dark. And if any one hear and disbelieve my words, I do not convict him: for my advent is not for the world's conviction, but the world's salvation. Who despises Me, and espouses not my precepts, has his conviction; the word I declare will be his conviction at the last day: since I do not speak from Myself; but the Father, my Sender, even He, has enjoined Me what to advance and what to assert: and I know his injunction is eternal life. What I then declare, I so declare, as the Father has told Me.

Ver. 44,  
&c.

Jesus spoke thus, and withdrawing absconded from them. But though He had done so many miracles in their presence, they did not believe in Him. That the prophet Isaiah's expression was fulfilled, when he said; "Lord, who has believed our report, and to whom has the Lord's arm been revealed?" On this occasion they could not believe; so that Esaias says again, "He blinded their eyes and hardened their hearts, lest they observe with their eyes and be intelligent in their minds and be converted, and I should heal them." Esaias said thus when he saw his glory and was speaking of Him. Nevertheless many of the rulers believed in Him; but  
on

Ver. 36.  
pt. 2d. 19  
43.

on account of the Pharisees made no profession, lest they should be excommunicated: for they preferred human applause to God's applause.

Mark xi.  
11—18.

And Jesus entered into Jerusalem, and into the temple, and having surveyed the whole, it being already evening, He retired to Bethany with the twelve.

On the morrow, after they had set out from Bethany, He was hungry. And descrying a fig-tree at a distance in leaf, He went up, as He might find something on it. On coming to it He found nothing but leaves; for it was not a fig season. And Jesus, remonstrating to it, said, For the future never may any one gather fruit from thee. And his disciples heard (Him).

On their arrival at Jerusalem, Jesus going into the temple began to expel those who bought and sold in the temple, and overset the counters of bankers, and stalls of dovesellers; and permitted none to carry any utensil thro' the temple: and gave them a lesson, saying; Is it not scripture, that "My house shall be stiled the house of prayer by all nations? but ye have made it a den of thieves." And the scripturists and chief-priests heard it, and plotted his destruction; for they were apprehensive of Him, as the whole company was charmed with his doctrine.

Matt. xxi.  
14—17.

Then came to Him blind and lame men in the temple, and He cured them.—But when the chief-priests and scripturists observed the wonders He performed, and the boys shouting in the temple, and proclaiming hosannas to the Son of David, they were incensed; and said to Him, Do you hear what they say? Jesus told them, Yes: have ye never read, Out of the mouth of infants and sucklings You have procured praise. Then leaving them He retired from the city to Bethany and lodged there.

Mark xi.  
20—22.

And in the morning, as they were passing by, they saw the fig-tree withered to the root. And Peter recollecting

collecting (it) said to Him, Master, see the fig-tree which You execrated is withered. Jesus replied to them, Confide in God.—

And the apostles said to the Lord, Increase our faith. Luke xvii. 5, 6.  
But the Lord said, If ye have faith amounting to a grain of mustard-seed, on saying to this sycamine tree, Be thou unrooted and planted in the sea, it shall obey you.

For I assure you solemnly, whoever tells this mountain, Be thou reared and hurled into the sea, having no doubt in his mind, but believing that his words will take place, whatever he says will take effect, Therefore I tell you, whatever ye request in prayer, believe ye will obtain, and it will be yours. Mark xi. 23, 24.

And it ensued as He was somewhere at prayer, when He ceased, one of his disciples said to Him, Lord, teach us to pray, even as John taught his disciples. He told them, When ye pray, say; Our heavenly Father, hallowed be thy name; thy kingdom come; thy will be done on earth as in heaven; give us our subsistence-bread for the day; and forgive us our sins, for even we forgive every debtor of ours; and involve us not in temptation, but rescue us from ill, Luke xi. 1-4.

And when ye assist in prayer, remit whatever objection ye have to any one, that your Father in heaven may likewise pardon your offences. But if ye grant no pardon, neither will your Father in heaven pardon your transgressions. Mark xi. 25, 26.

#### S E C T. XXXIX.

AND He taught daily in the temple; but the chief-priests and scripturists, and principal people, studied his destruction. And they could invent nought practicable; for the populous audience all depended on Him. Luke xix. 47, 48.

After

Matt. xxi,  
23-41.

After his arrival at the temple, the chief-priests and seniors of the state came to Him as He was teaching, and said, By what authority dost thou act thus, and who gave thee this authority? Jesus replied to them, I will likewise ask you one point, which if ye tell me, I will even tell you by what authority I act thus, Whence was John's baptism, from heaven or from men? Then they debated among themselves, arguing, If we say, heavenly; He will ask us, Why then did ye not believe it? But if we say, human, we have the populace to apprehend: for all esteem John a prophet. And they answered Jesus, We cannot tell. Then He told them, Nor tell I you by what authority I thus act, —But what is your opinion? A man had two sons: and coming to the first, said, "Go child, work to-day in my vineyard." He replied, "I will not:" but afterwards on reflection went. Coming to the second, he gave the same orders. This said in answer, "I am going, sir;" yet went not. Which of the two performed the Father's pleasure? They told Him, The first. Jesus said to them, I protest solemnly to you, taxmen and whores outvie you in the divine state. For John came to you in the path of probity, and him ye discredited: yet taxmen and harlots believed him: but ye at the sight have not afterwards been converted to a belief in him.

Hear another parable. Some master of a family planted a vineyard, surrounded it with a hedge, pitched a wine-press in it, and erected a tower; and committing it to husbandmen went abroad. And when the fruit-season approached, he dispatched his servants to the husbandmen to receive the fruit thereof. But the husbandmen, seizing his servants, beat this, slew that, and stoned another. Again he sent a larger number of other servant than at first; and they treated these in the same manner.

manner. Finally, he sent his son to them, saying; "They will respect my son." But the husbandmen, at sight of the son, said among themselves, "This is the Heir, come let us kill Him and seize his inheritance." So seizing him they put him out of the vineyard and slew him. How then will the lord of the vineyard, at his arrival, treat these husbandmen? They told Him, He will put these villains to a miserable end, and commit his vineyard to other husbandmen, such as will render him the fruits in their seasons.

And the audience said, Never be it!

Jesus said to them, How have ye never read in the scriptures, "The Stone which the architects rejected is preferred to the head of the angle." This was the Lord's performance, and it is astonishing in your eyes! I tell you therefore, God's government shall be removed from you, and granted a people productive of its fruits. And who falls on this Stone shall be broke in pieces; but whomever It falls on, It will crush him to dust. The chief-priests and Pharisees, at hearing his parable, perceived his allusion to them. And being eager to seize Him were afraid of the populace, because they esteemed Him a prophet.

Jesus rejoined again to them in parable, saying; The kingdom of heaven resembles a prince who celebrated his son's nuptials. On sending his servants to invite the guests to the wedding, they would not come. Then he dispatched other servants, saying; Tell the persons invited, "Lo I have provided my dinner; my bullocks and fatlings are killed, and all is ready; Come to the wedding." But they, regardless, repaired, one to his farm, another to his traffic. The rest seizing his servants, insulted and slew them. The prince at hearing this was incensed; and marching his forces destroyed these murderers and burnt their city.—

Then

Luke xx.  
16, 2d pt.  
Matt. xxi.  
42, &c. to  
xxii. 15.



Then he tells his servants, the nuptial-feast is quite ready, but the guests were unworthy. Go then to the turnings of the streets and invite all ye meet to the entertainment. So these servants, going to the thorough-fares, assembled all they met, bad and good; and the banquet was stocked with company.—But the king, on visiting the guests, observed a man there not drest in wedding-clothes. And he said to him, “Friend, how came you here without a nuptial dress?” And he was struck dumb. Then the king told the servants, Bind his hands and feet, and remove him, and turn him out into the dark; there shall be lamentation and gnashing of teeth. For many are invited, but few elected.

Then the Pharisees went and held a consultation how to entrap Him in conversation.

Luke xx.  
20—26.

And being on the watch they sent setters, pretending themselves men of integrity, to take advantage of his conversation and betray Him to the governor's power and authority. And they asked Him, saying; Master, we know your assertions and instructions are right, and you do not admit of appearances, but teach the divine way with veracity. Is it legal for us to pay tribute to Cesar, or no? Perceiving their artifice, He said to them, Why do ye practise on Me? Shew Me a denary. Whose effigy and inscription has it? They in reply said, Cesar's. He told them, Render therefore to Cesar what are Cesar's, and what are God's, to God. And they were unable to take advantage of his conversation before the people, and struck with admiration at his reply they grew silent. And quitting Him withdrew.

Matt. xxii.  
27, pt.  
Luke xx.  
27—33.

But some of the Saducees, who contend there is no resurrection, advanced and asked Him, saying, Master, Moses prescribed to us, If any one's brother at his decease have a wife and die without issue, his brother should espouse his wife and raise progeny to his brother.

There

There were seven brothers then, and the eldest took a wife, and at his death left no issue. And the second took the woman, and he died childless. And the third took her; and so likewise the seven, and left no issue at their decease. And last of all the woman died. At the resurrection then the wife of which of them will she be, for the seven had this woman?

Jesus in reply told them, Do ye not err in this point through ignorance of the scriptures and of the divine power? Mark xii. 24.

And Jesus answered them, The children of this life espouse and are espoused. But those held worthy to share that life and the resurrection from the dead, neither espouse nor are espoused: for they can die no more; for they are angelic peers, and are sons of God, being sons of the resurrection. Now that the dead are raised, even Moses has shewn as to the bush; since he declares the Lord, "Abraam's God, and Isaac's God, and Jacob's God." He is not God of the dead, but of the living: for to Him all are alive. Then some of the scripturists in reply said, Master, you have spoken well. Luke xx. 34-39.

And the crouded audience were thunderstruck at his doctrine. Matt. xxii. 33, 34.

But the Pharisees, on hearing He had silenced the Saducees, assembled about Him.

And one of the scripturists who attended, hearing their dispute, (and) sensible He answered them well, asked Him, Which is the principal commandment of all? Jesus replied to Him, The principal of all commandments (is), Hear Israel, The Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, and with all thy soul; with all thy understanding, and with all thy power: this is the first commandment. The second, similar, this; Thou shalt love thy neighbour as thyself. No other precept is superior to these. Mark xii. 28-31.

On

Matt. xxii.  
40.

On these two precepts all the law and the ptophets depend.

Mark xii.  
12—34.

And the scripturist told Him, Well Master, you have told truth, that there is one God, and no other but He. And to love Him with all the heart, with all the understanding, with all the soul, and with all the power; and to love a neighbour as one's self; is preferable to all oblations and sacrifices. And Jesus observing him answer discreetly told him; Thou art not far from the divine state. And no man presumed to expostulate with Him any more.

Matt. xxii.  
41—46.

The Pharisees crouding round; Jesus asked them, What think ye of Christ, whose son is He? They told Him, David's son. He said to them, How then does David by inspiration call Him, "Lord;" saying, "The Lord told my Lord, Sit at my right-hand till I place thy foes for thy footstool." If David then call Him Lord, how is He his son? And no man was able to make Him a reply; nor did any one from that day presume to examine Him farther.

Mark xii.  
37, pt. 2.

And a large concourse heard Him with delight.

## S E C T. XL.

Mat. xxiii.  
1—7.

**T**HEN Jesus addressed the croud and his disciples, saying: The Scripturists and Pharisees sit in the chair of Moses. Whatever then they direct for your observation, observe and perform: but copy not their actions; for they are preachers without practice. They frame grievous and intolerable loads, and impose them on men's shoulders; but refuse to touch them with a finger of theirs. And perform all their actions for public notice: they have enlarged their amulets and magnified the borders of their garments; and affect the

the chief places at entertainments, and the principal seats in synagogues; and salutations in the markets, and to be called by people, Rabbi, Rabbi.

But be ye not called Rabbi, for Christ is your sole Instructor; and ye all are brothers. Nor call any one your father on earth; for He alone is your Father who is in the heavens. Nor be called guides, for Christ is your sole Guide. But he that is principal among you shall be your minister. And whoever exalts himself shall be humbled: and he who humiliates himself shall be extolled. But wo to you Scripturists and Pharisees, hypocrites, for ye exclude men from the kingdom of heaven: ye go not in yourselves, nor admit those who are for admittance.—Wo to you Scripturists and Pharisees, dissemblers; ye devour the families of widows, and are speciously long at prayer: therefore ye shall receive the severer sentence.—Wo to you dissembling Scripturists and Pharisees; ye traverse sea and land to make one proselyte; and, when done, ye make him twice as much the child of hell as yourselves.—Wo to you blind guides, who say; “If one swear by the temple, it is nothing; but if he swear by the gold of the temple, he is obliged.” Blind and foolish men! which is most respectable; the gold, or the temple which hallows the gold? Again, “If he swear by the altar, it is nothing; but if he swear by the oblation thereon, he is engaged.” Blind fools! which is most solemn; the offering, or the altar that sanctifies the oblation? Who swears then by the altar, swears by that and all thereon; and who swears by the temple, swears by that, and it's Inhabitant; who swears by heaven, swears by God's throne, and the Person seated thereon.—Wo to you Scripturists and Pharisees, hypocrites; ye pay tithe of mint, anise, and cummin; yet omit the more im-

Mat. xxiii.  
8, &c.

K

portant

portant matters of the law; justice, compassion, and fidelity: these ought ye to observe, yet without neglecting the rest. Ye blind guides, who strain out a gnat, but swallow a camel.—Wo to you hypocritical Scripturists and Pharisees, who cleanse the outside of the cup and plate, but within they are full of rapine and intemperance. Blind Pharisee! cleanse first the inside of the cup and plate, so that their outside may be clean too.—Wo to you hypocritical Scripturists and Pharisees; ye resemble whitened sepulchres, of a beautiful appearance on the outside, but within full of dead men's bones and all filth. Thus ye make an outward shew of justice to the world; but within are full of hypocrisy and iniquity. Wo to you dissembling Scripturists and Pharisees, who build the tombs of the prophets, and adorn the monuments of just men; and say, If we had been in the times of our ancestors, we would not have been their accomplices in the blood of the prophets. Thus ye attest of yourselves, that ye are the sons of those who murdered the seers. Complete ye the measure of your fathers! Serpents, race of vipers, how can ye escape infernal damnation! “Lo then I send you prophets, and sages, and scripturists: some of them ye will kill and crucify; scourge some of them in your synagogues, and persecute them from town to town: so as upon you may come all the innocent blood shed on the earth, from the blood of virtuous Abel to the blood of Zacharias, the son of Barachias, whom ye murdered between the sanctuary and the altar. I protest solemnly to you, all this shall befall this age. Jerusalem, Jerusalem, murderers of prophets, and who hast stoned the messengers to thee; how often would I have collected thy children as a hen collects her chickens under the wings, but ye were repugnant! Lo your house



is left you desolate. For I tell you, henceforth ye shall not see Me, till ye say, Blessed is He who comes in the name of the Lord.

And Jesus, sitting opposite the treasury, observed how the assembly put chalchys into the coffer; and several persons of fortune gave considerable. And a poor widow came and put in two leptons [which is a quadrant]. Summoning his disciples He told them, I tell you solemnly, This poor widow has put in more than all the contributors to the treasury. For they have contributed of their redundancy; but she of her penury has put in all she had, her whole livelihood.

Mark xii.  
41, &c.

## S E C T. XLI.

**A**S Jesus went out, and was departing from the temple, his disciples came to shew Him the sacred buildings.

Mat. xxiv.  
1.

And as some were talking of the temple, what embellishments of beautiful stone and oblations! He said; These sights are yours; the time will come when stone shall not remain on stone that shall not be subverted.—

Luke xxi.  
5, 6.

And as He was sitting on mount Olivet, his disciples came to Him apart, and said; Tell us when this shall be, and what will be the sign of thy advent and time's consummation.

Mat. xxiv.  
3.

He said, Beware of error; for several will come in my name, saying, "I am (He), and the time is approaching:" then follow them not. But when ye hear of wars and insurrections, be not dismayed; for they must previously happen; but the conclusion is not immediately. Then, He told them, nation will rise against nation, and realm against realm; and mighty earthquakes, and famines, and pestilences, shall be in

Luke xxi.  
8—11.

divers places, and vast phantoms and prodigies shall be in the sky.

Mat. xxiv.

3.

then 14.

All this will be the introduction of miseries.

And this gospel of the kingdom shall be propagated in every dominion for a testimony to every nation: and then shall arrive the conclusion.

Luke xxi.

12—15.

But, previous to all this, they will lay their hands on and persecute you, delivering you up to synagogues and prisons, being carried before kings and governors on account of my name. But it shall turn to evidence for you. Resolve then heartily not to premeditate an apology; for I will give you a mouth and reason which your opponents will be unable to contradict or resist.

Mark xiii.

21, pt.

But what is dictated to you at that instant, that plead; for it is not ye that plead, but the Holy Spirit.

Luke xxi.

16—18.

And ye will be betrayed by parents, and brothers, and relations, and friends; and they will put some of you to death. And ye will be universally hated on account of my name. But not a hair of your head shall be lost.

Mat. xxiv.

12, 13.

And through excess of iniquity the benevolence of many will cool. But he shall be saved who perseveres to the end.

Luk. xxi.

19.

Mat. xxiv.

15.

Gain your souls by your perseverance.

When ye then behold the abominable desolation denounced by the prophet Daniel (let the reader be attentive) standing in the sanctuary;

Luk. xxi.

20—24.

And when ye shall see Jerusalem invested with forces, then be certain of its approaching desolation. Then let those in Judea take refuge in the mountains, and those in the metropolis retire; and those in the country go not there. For these are days of vengeance, for a completion of all the scriptures. But wo to those who are pregnant, or nurse in those days; for there will be great dearth through the land, and wrath against this

this people. They shall fall by the edge of the sword, and be led captive into all nations; and Jerusalem be subdued by Pagans till the conclusion of the Pagan era.

But pray that your flight be not in winter, nor on the sabbath; for then the calamity will be more dreadful than ever was since the creation to the present hour, or will be afterwards. And except those days be shortened, no person could escape; but on account of the elect those days shall be abbreviated. Then if any man tell you, Lo Christ is here, or there, give no credit: for false Christs and false prophets will start up, and shew mighty signs and wonders, so as if possible to seduce even the elect. Lo I have predicted to you. Therefore if they tell you, Lo He is in the desert, post not away; or in the cloisters, give it no credit. For as lightning darting from the east is visible even to the west, so shall the Son of man's advent be. For wherever the carcase is, there will the eagles assemble.—But subsequent to the trouble of those days the sun shall presently be darkened, the moon refuse her splendor, stars fall from heaven, and the celestial powers tremble.

And on the earth inextricable confusion of nations, the sea and the ocean roaring. Men disheartened thro' dread and prospect of misadventures thro' the world; for the celestial powers shall tremble. Then they will see the Son of man coming on a cloud with abundant power and glory.

And then He shall send his angels, and assemble his elect from the four points, from the extremity of earth to the extremity of heaven.

At the commencement of these events, raise your heads and take a survey; for your redemption is approaching.—And He spoke an allegory to them: Behold a fig-tree and all the trees; when they are now shoot-

Mat. xxiv.  
20---29.

Luke xxi.  
25, pt. 2d,  
to 27.

Mark xiii.  
27.

Luke xxi.  
28—35.

ing ye know from your own observation harvest is nigh; so likewise at sight of these events be ye conscious that God's government is approaching. I tell you<sup>4</sup>solemnly, this age shall not clapse till the whole occurs. Heaven and earth shall prove transitory, but my words shall be immutable.—But attend to yourselves, that your bosoms be not any time surcharged with surfeiting, drunkenness, and cares of life; and so that day surprise you unexpectedly; for like a snare it will surprise every inhabitant on the face of the whole globe.

Mat. xxiv.  
37---41.

But as Noah's days shall the Son of man's advent be. For as in those days, previous to the deluge, they were feasting and carousing, espousing and espoused, till the day Noah embarked in the ark; nor were aware till the deluge came and swept them away all; so shall the Son of man's advent be. Then two will be in a field; one shall be received, and the other relinquished: two women grinding at a mill; one may be accepted, the other deserted.

Mark xiii.  
32---36.

But no one except the Father is apprized of that day and hour, neither the angels in heaven nor the Son. Beware, watch and pray; for ye do not know when the time is. So a man leaving home on a journey, giving power to his servants, and each his office, then directs the porter to be vigilant. Be vigilant then; for ye know not when the master of the family is coming, in the evening or at midnight, or at cockcrowing or in the morning; lest arriving unexpectedly He find you asleep.

Mat. xxiv.  
42---51.

Be vigilant then, since ye know not at what hour your Lord is coming. But this ye are sensible of, if the master of a house had known the time of night of a thief's coming, he would have been on the watch, and not suffered the invasion of his house. Therefore ye also prepared, because at an hour ye do not expect the Son of man may come.—Whatever faithful and discreet servant his  
master

master appoints over his domestics to order their meal-time, happy is that servant whom his master at his arrival finds so employed. I declare solemnly to you, he will give him the charge of his whole concerns. But if that servant basely suggest in his mind, "My master is dilatory in coming;" and begin to lash his comrades, and to junket and carouse with sots; this servant's master will arrive at a day he does not expect, and at an hour he is not apprized of, and will cut him in two, and assign his portion among hypocrites; there shall be lamentation and gnawing of teeth.

That servant who knows his master's will, and is not ready to act agreeable to his desire, shall be well corrected; but he whose conduct through ignorance deserves correction shall be chastised gently: for to whom much is granted, of him much will be required; and who has much credit, on him will be the greater claim. Luke xii.  
47, 48.

Let your loins be girt and your lamps burning, and be like men expecting their lord on his return from a wedding, at his arrival and knocking to admit him immediately. ver. 35, 36.

But what I tell you, I tell every one, Be vigilant.— Mark xiii.  
37.

Then will the kingdom of heaven resemble ten maidens, who taking their lamps set out to meet the bridegroom; five of them were prudent, and five indiscreet: the indiscreet ones, at taking their lamps, took no oil with them; but the prudent took oil in their vessels with their lamps. During the bridegroom's delay every one grew drowsy and fell asleep.—At midnight came an alarm, "Lo the bridegroom is coming, set out to meet him." Then all these maidens rose and trimmed their lamps. But the indiscreet ones said to the prudent, "Give us of your oil, for our lamps are expiring." But the prudent replied, "Perhaps there may not be enough for ourselves and you; go rather to the venders Mat. xxv.



and buy for yourselves." But while they were away buying the bridegroom arrived, and the provident went in with him to the entertainment, and the door was shut, Afterwards the rest of the maidens came likewise, crying, "Lord, Lord, give us admittance." But he replied, "I protest solemnly to you, I do not know you." Be vigilant therefore, since ye know neither the day nor hour of the Son of man's advent. For it is as a man going abroad, who summoned his servants and committed to them his effects; and gave this five talents, that two, another one; every one answerable to his respective ability: and immediately set out. Then he who received five talents went and traded with them, and acquired five more. In like manner he who had two gained two more. But he who received one went and digging in the ground concealed his lord's money. After a considerable time the lord of these servants arrives and settles accounts with them. He who received the five talents came and brought five more; saying, "Lord, you delivered me five talents; see, I have gained five more by them." His lord told him, "Well, O good and faithful servant, for thy fidelity in a little I will assign thee more: partake of thy lord's joy."—Then he who received two talents came and said, "Lord, you delivered me two talents; see, I have gained two more by them." His lord told him, "Well, thou good and faithful servant, for thy fidelity in a little I will assign thee more: partake of thy lord's joy." Then comes he who received the single talent, and says; "Lord, I knew you to be a rigid man, reaping where you did not sow, and collecting where you have not strewed; and through fear I went and hid your talent under ground: but here you have your own." His lord replied to him; "Base and indolent slave; you knew I reap where I did not sow, and collect where I did not

not strew ! It was your duty then to have placed my money with bankers, and at my arrival I should have received my own with interest. Take therefore the talent from him, and give (it) him who has the ten : for to every able one shall be given even a redundancy ; and from him who is unable shall be taken even what he has : and turn that worthless servant out into the dark ; there shall be lamentation and gnashing of teeth."

—But when the Son of man comes in his glory, and all the holy angels with Him, He shall sit on the throne of his glory ; and all nations shall be assembled in his presence ; and He shall separate them from each other, as a shepherd separates sheep from goats ; and will set the sheep on his right-hand, but the goats on the left. Then shall the King tell those on his right, " Come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world. For ye gave Me meat, when hungry ; ye gave Me drink, when thirsty ; ye received Me a Stranger ; ye clothed Me when naked ; ye visited Me when sick ; ye came to Me in prison." Then will the virtuous answer Him ; " Lord, when did we perceive Thee hungry to feed Thee, or thirsty to give Thee drink ; when did we receive Thee, at seeing Thee a Stranger ; or naked, when did we clothe Thee ; or when did we visit Thee, at perceiving Thee sick or in prison ?" The King will answer them, " I solemnly assure you, in that ye have performed it to one of these my meanest brethren, ye have done it to Me."—Then will He tell those on the left, " Be gone from Me, detestable men, into eternal fire, prepared for the devil and his angels : for ye gave Me no meat when hungry, nor gave Me drink when thirsty ; nor received Me when a Stranger ; nor clothed Me when naked ; nor visited Me in sickness, nor in prison." Then they likewise will reply to Him, saying ;

saying; "Lord, when did we see Thee hungry, or thirsty, or a Stranger, or naked, or sick, or a Prisoner, without assisting Thee?" He will answer them, I protest solemnly to you, in having not done it to one of these meanest, ye have not done it to Me." And these shall go away to everlasting punishment; but the virtuous to eternal life.

Luke xxi.  
36, &c.

Be vigilant then, and pray continually to be held worthy to escape all those impending events, and support the presence of the Son of man.

And by day He taught in the temple, and at night withdrew and kept vigil on the mount called Olivet. And all the people came early to Him in the temple to hear Him.

#### S E C T. XLII.

Mat. xxvi.  
1-13.

**A**ND after Jesus had finished all these discourses it was that He told his disciples, Ye are sensible in two days the Paschal feast commences: the Son of man too is resigned for crucifixion.—Then the chief-priests, and scribes, and seniors of the state, assembled in the palace of the high-priest, whose name was Caiaphas, and concerted how to take Jesus by stratagem and put Him to death. But they said, Not on the festival, lest there be a disturbance among the populace.

Now when Jesus was in Bethany, at Simon a leper's house, a woman approached Him with an alabaster box of valuable perfume, and poured it on his head at table. At the sight his disciples repined, saying; Why is this waste? for this perfume might have been sold high and been a largess to the poor. Jesus observing it said to them, Why do ye molest the woman? since she has acted laudably toward Me. For ye have the poor with

with you continually; but Me ye have not continually. As for her pouring this perfume on my body, she did it for my funeral. I declare solemnly to you, in whatever part of the universe this gospel is propagated, this transaction of her's shall likewise be related in memory of her.

Now before the Paschal festival Jesus being sensible that his time was come for his passing from this world to the Father; having loved his own who were in the world, He loved them to the end.—And during supper; the devil having now put it into the heart of Judas the Iscariot, Simon's son, to betray Him; Jesus, being conscious the Father had given the whole into his hands, and that He proceeded from God and was going to God; rose from supper and put off his robe, and taking a towel girt Himself; then poured water into a bason and began to wash the feet of the disciples, and wipe (them) with the towel He was girt with. Then came to Simon Peter; and he said to Him, Lord do You wash my feet? Jesus told him in reply, What I am doing you do not now understand, but shall know hereafter. Peter told Him, You shall never wash my feet. Jesus answered him, Unless I wash you, you cannot partake with Me. Simon Peter told Him, Lord, not my feet only, but hands and head also. Jesus told him, One washed has occasion only for washing his feet, but is wholly clean; and ye are clean, but not every one. For He knew his betrayer; therefore said; "Ye are not every one clean."—Having then washed their feet and taking his robe, resuming his seat He said to them, Do ye know what I have done to you? Ye call Me Master and Lord, and ye say well, for I am. If I then the Lord and Master have washed your feet, ye also ought to wash the feet of one another. For I have set you an example, that ye behave as I have behaved to you. Solemnly solemnly

John xiii.

1-19.

solemnly I assure you, the servant is not superior to his Lord, nor the apostle paramount to his Sender. If ye know this, happy will ye be in the practice thereof. I do not speak of you all; I know my elect; but that the scripture is fulfilled, "My messmate has kicked at me." I tell you now, previous to the event, that when it ensues ye may believe what I am.

**Luke xxii.** Then Satan entered into Judas, surnamed the Iscariot, who was in the number of the twelve. And he repaired and consulted with the chief-priests and officers of the guards how to betray Him to them:

**Mat. xxvi.** And said, What will ye give me, and I will deliver Him to you? And they tendered him thirty pieces of silver.

**Luke xxii.** And he engaged and was on the watch for an opportunity to betray him apart from the people.

#### S E C T. XLIII.

**Luke xxii.** **T**HEN the day of unleavened bread was coming, when the Paschal sacrifice was requisite. And He dispatched Peter and John, saying; Go and provide our Paschal feast. But they said to Him, Where do you chuse us to provide? He told them, Lo, after your arrival in the city, a man carrying a pitcher of water will meet you; follow him to the house he is going to. And tell the master of the house, The Doctor is enquiring of you, "Where is the dining-room where I may eat the Paschal feast with my disciples?" He will shew you a large open room furnished; there provide. Setting out they found out his directions, and provided the Paschal feast.

And when the time was come, He sat down in company with the twelve apostles. And told them, I have  
passion-



passionately longed to eat this Passover with you before my passion. For I tell you, I never more shall taste thereof previous to its completion in the divine government.

And at taking the cup, He giving thanks said, Take and distribute this among yourselves. For I tell you, I shall not drink the product of the vine till the commencement of the divine reign.

And as they were placed at meat Jesus said, I declare solemnly to you, one of you at meat with me will betray Me. And they began to be concerned, and to ask Him, one by one, Is it I? and, Is it I? successively. But He in reply told them, One of the twelve, who is dipping in the dish with Me. The Son of man is certainly going, agreeable to the scriptures concerning Him; but wo to that man by whom the Son of man is betrayed; it had been happy for Him had that man been unborn.

Mark xiv.  
18—20.

Then Judas his betrayer in reply asked Him, Master, Is it I? He told him, (as) you have said.

Mat. xxvi.  
25.

And taking bread, He giving thanks broke and gave it to them, saying; This is my body which is given for you; do this to my memory.

Luke xxii.  
19.

And at taking the cup, He giving thanks delivered it to them, saying; Drink all ye of it. For this is my blood, that of the new covenant, which is shed for the many toward a remission of sins.

Mat. xxvi.  
27, 28.

(And all drank thereof.)

Mark xiv.  
23, pt. 2d.  
Mat. xxvi.  
29.

But I assure you I will drink no more of this, the product of the vine, from this instant till the day I drink it with you anew under my Father's government.

Solemnly solemnly I assure you, Who receives my messenger receives Me; but who receives Me receives my Sender.

John xiii.  
20, &c.  
and c. xiv.

Jesus having said this was disturbed in spirit, and attested, saying; I assure you repeatedly, one of you will betray

betray Me. Then the disciples looked one on another, being in suspense about whom He was talking. Now one of his disciples, whom Jesus loved, was leaning on the bosom of Jesus. Then Simon Peter hinted to him to ask who it might be that He was speaking of. He then, reclining on the breast of Jesus, said to Him, Lord, which is he? Jesus answered, It is he whom I having dipped a sop shall present it to: and dipping a sop He gave it Judas the Iscariot, Simon's son. And after the sop Satan entered into him. Then Jesus told him, What you are about, dispatch. Now none at table knew on what account He told him this. For some supposed, because Judas was purse-bearer, that Jesus told him, "Buy what we want for the festival;" or, to give something to the poor. Then he, having taken the sop, immediately departed; but it was night.

After his departure then Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Children, I am with you a little while yet: ye will seek Me, and, as I told the Jews, I tell you likewise, where I am going ye cannot come.—

A new commandment I give you; that ye would love mutually, and so mutually love as I have loved you. If ye have mutual love, hereby all will know ye are my disciples.—Simon Peter said to Him, Lord, where are You going? Jesus answered him, Where I am going you cannot now follow Me; but you shall follow Me hereafter. Peter said to Him, Lord, why cannot I follow You now? I will stake my life for You. Jesus answered him, Wilt thou stake thy life for Me? Solemnly solemnly I assure thee, the cock will not crow e'er thou wilt renounce Me thrice.

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Let not your heart be alarmed : ye confide in God, confide in Me likewise. In my Father's house are many mansions : but if not, I have ever told you I am going to prepare a place for you. And when I am gone, and shall have prepared a place for you, I will return and take you to Myself, that where I am ye may be likewise. And ye know where I am going, and ye know the way. Thomas said to Him, Lord, we do not know where You are going, and how can we know the way ! Jesus told him, I am the way, and the truth, and the life : no man comes to the Father but through Me. If ye had known Me, ye had known my Father too ; and henceforth ye know Him and have seen Him. Philip said to Him, Lord, shew us the Father, and it is sufficient for us. Jesus said to Him, Have I been with you so long, and hast thou Philip not known Me ? Who has seen Me has seen the Father ; how then dost thou say, Shew us the Father ? Dost not thou believe I am in the Father, and the Father in Me ? The words I tell you, I do not speak from Myself ; but the Father, who dwells in Me, He is the very Author of the facts. Believe Me, that I am in the Father, and the Father in Me ; or else believe Me on account of the very effects. Solemnly solemnly I assure you, a believer in Me shall even himself perform the exploits I perform, and shall perform greater than those, because I am going to my Father. And whatever ye petition in my name I will do it, that the Father might be glorified by the Son : if ye petition aught in my name, I will do it. If ye love Me, observe my precepts : and I will implore the Father, and He will give you another Advocate to stay with you for ever, the Spirit of truth, whom the world cannot receive, because it does not consider Him nor know Him ; but ye know Him, because He dwells with you and will be in you. I will not leave you orphans,

orphans, I will come to you.—Yet a little while, and the world shall perceive Me no more; but ye shall perceive Me, because I shall live and ye shall live also. At that day ye shall know that I am in the Father, and ye in Me, and I in you. He that has my commandments and observes them, is he that loves Me; but he that loves Me shall be loved by my Father, and I will love him and shew Myself to him. Judas, not the Iscariot, said to Him, Lord, how is it that You will shew Yourself to us, and not to the world. Jesus in reply told him, If a man love Me, he will observe my words; and my Father will love him; and We will come to him and make a stay with him. He who does not love Me does not observe my words; and the word ye hear is not mine, but the Father's, who sent Me. This I have told you (while) resident among you. But the Advocate, the Holy Ghost, whom the Father will send in my name, even He, will teach you the whole, and put you in mind of all I have told you. Peace I leave you, my peace I give you: I give you not as the world gives: let not your heart be disturbed nor afraid. Ye have heard Me tell you, I am going, and return to you. If ye loved Me ye would rejoice at my declaring my departure to the Father; for my Father is my Superior. And I have now told you previous to the event, that when it ensues ye may believe. Hereafter I shall converse little with you: for the prince of this world is coming, and has nothing against Me. But so as the world may know I love the Father, and act as my Father required Me.—Rise, let us go hence.

## S E C T. XLIV.

**A**ND after singing an hymn they withdrew to Mat. xxvi.  
 mount Olivet. Then Jesus told them, Ye all 30—33.  
 will be confounded on my account to-night; for it is  
 scripture, “I will smite the Shepherd, and the sheep  
 of the flock will be disperfed.” But after my resur-  
 rection I will precede you to Galilee. Peter replied to  
 Him, Though (they) all be confounded on your ac-  
 count, I will never be confounded.

And the Lord said; Simon, Simon, lo ye are Satan’s Luke xxii.  
 aim, to sift (you) as wheat. But I have prayed for 31—33.  
 thee, that thy faith may not fail; and on thy conver-  
 sion establish thy brethren. But he told Him, Lord,  
 I am ready to accompany you both to prison and to  
 death.

And Jesus said to him, I assure thee solemnly, that Mark xiv.  
 to-day, during this night, before the cock crow twice, 30, 31.  
 thou wilt renounce me thrice. But he more vehement-  
 ly protested, If it occasion me to share your end I will  
 by no means renounce You. And every one declared  
 the same.

And He asked them, When I sent you without purse, Luke xxii.  
 and bag, and shoes, did ye want aught? They said, 35—38.  
 Nought. Then He told them, But now let him who  
 is provided take a purse, and likewise a scrip; and let  
 him who is unprovided sell his clothes and buy a sword.  
 For I tell you, this scripture must yet take effect in Me,  
 “And He was reckoned among criminals,” For what  
 concerns Me will have an issue. They said, Lord,  
 see here, two swords. He told them, It is sufficient.

I am the true Vine, and my Father is the Cultivator. John xv &  
 Every unfruitful branch on Me He removes, and every xvi chs.  
 bearer He cleans, that it may bear more fruit. Now

L

ye



ye are clean through the word I have pronounced to you. Continue with Me, and I with you : as a branch cannot bear fruit of itself, except it remain on the vine ; so neither can ye, except ye continue with Me. I am the Vine ; ye, the branches : he who continues with Me, and I with him, such bears much fruit : for without Me ye have no ability. Except one continue with Me he is thrown away as a branch, and withers ; and they gather and throw these on the fire, and they are burnt. If ye continue with Me, and my words continue with you, ye shall ask what ye will, and it shall be done for you.

Herein is my Father glorified, that ye bear much fruit, and will be my disciples. As the Father has loved Me, so have I loved you ; continue in my love. If ye observe my precepts, ye shall continue in my love : as I have observed my Father's injunctions, and continue in his love. This I tell you, that my joy in you may continue, and your joy be compleat. This is my injunction, to love one another, as I have loved you. No man has greater love than this, for one to stake his life for his friends. Ye are my friends, if ye do what I direct you. I no longer call you servants, for a servant knows not his lord's affairs ; but I have called you friends, for I have disclosed to you all I have heard from my Father. Ye did not elect Me ; but I have elected you, and ordained you to go and bear fruit, and your fruit to be durable : that whatever ye ask of the Father in my name He may grant you. This is my command, that ye love one another. If the world hate you, note that it hated Me prior to you. If ye were of the world, the world would love its own ; but because ye are not of the world, but I have selected you from the world, therefore the world hates you : remember the word I have told you, The servant is not superior to his Lord :

if

if they have persecuted Me, they will also persecute you; if they have watched my discourse, they will watch your's also. But all this they will do to you for my name, because they are unconscious of my Sender. If I had not come and told them, they had not had sin; but now they have no apology for their sin. Who hates Me hates my Father also. If I had not performed exploits among them which no other has done, they had not had sin; but now they have both seen and hated both Me and my Father: but so as the passage written in their law is fulfilled, "They hated Me undeservedly." But when the Advocate is come whom I will send you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And ye also shall be evidence, because ye have been with Me from the beginning.—I have told you this, lest ye be confounded. They will excommunicate you; yea the time is coming, that whoever kills you will think he performs service to God. And they will treat you thus, because they have been unconscious of the Father and Me. But I have told you this, that when the time shall come ye may remember I told you thereof. Now I did not tell you this from the beginning, because I was with you; but now I repair to my Sender: yet none of you ask Me, Where are you going: but because I have told you this, sorrow has filled your heart. Yet I tell you the truth, my departure is an advantage to you; for if I depart not, the Advocate will not come to you: but if I go, I will send Him to you. And, at coming, He will convince the world of sin, and of equity, and of judgment: of sin, because they discredited Me; of equity, because I repair to my Father and ye see Me no more; of judgment, because the prince of this world has sentence. I have yet much to tell you, but ye cannot bear them now: but when He the Spirit of truth is

come, He will guide you to all the truth : for He will not speak of Himself, but speak whatever He shall hear, and declare to you ensuing events. He will glorify Me, because He will receive of mine and announce (it) to you. All the Father has are mine; therefore said I, He will take of mine and declare it to you. Shortly ye shall not see me, and again shortly ye shall see Me, that I am going to the Father.—Then some of his disciples said among themselves, What is this He is telling us, “ Shortly ye shall not see Me, and again shortly ye shall see Me, and that I am going to the Father?” Then they said, What is this “ shortly ” He mentions? We know not what He is saying. Now Jesus knew they were desirous to ask Him, and said to them, Do ye enquire among yourselves about this expression of mine, “ Shortly ye shall not see Me, and again shortly ye shall see Me?” Solemnly solemnly I assure you, ye shall weep and lament, but the world will rejoice; ye shall be sorrowful, but your sorrow shall be turned to joy. A woman in labour has sorrow because her time is come; but when she has borne a child, she no more remembers the anguish through joy of a man’s birth into the world. And ye therefore have even now sorrow; but I will revisit you, and your heart shall rejoice, and none wrest your joy from you. Yet then ye shall make Me no petition. Solemnly solemnly I assure you, whatever ye shall ask the Father in my name He will grant you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be complete. This I have told you in allegories: the time is coming when I shall talk no more to you in allegories, but make open profession to you of the Father. Then ye shall ask in my name, and I don’t tell you I will petition the Father for you: for the Father Himself loves you, because ye have loved Me,

Me, and believed I proceeded from God. I proceeded from the Father and am come into the world: again, I leave the world and am going to the Father.—His disciples told Him, Lo now You talk plainly, and speak no allegory. Now we know your omniscience, and that You have no occasion of any one's petitioning You: by this we believe that You proceeded from God. Jesus answered them, Do ye now believe? Lo the hour is coming, yea already come, when ye will be dispersed each to his property, and leave Me alone: yet I am not alone, because the Father is with Me. I have told you this, that in Me ye might have peace: in the world ye will have affliction; but take courage, I have overcome the world.

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S E C T. XLV.

**T**HUS said Jesus, and raised his eyes toward heaven and cried, Father, the hour is come; glorify your Son, that your Son may also glorify You. As You have given Him power over every mortal, to give eternal life to every one You have given Him. But this is eternal life, to be conscious of You the only true God, and Jesus Christ thy Apostle. I have glorified You on earth, I have finished the task You gave Me to do. And now, O You Father, glorify Me with Yourself, with the glory I had with You before the world's existence. I have displayed your Name to the men You gave Me from the world: they were Your's, and You gave them Me; and they have observed your word. They have now acknowledged that all your gifts to Me are from You. For the instructions You gave Me I have given them; and they have received them, and sincerely acknowledged that I proceeded from You, and believed You commissioned Me.

John xvii.

For them I pray; I pray not for the world, but for those You gave Me, for they are your's. And all mine are your's, and your's mine: and in them I am glorified, And I am in the world no more; yet they are in the world, and I am coming to You: Holy Father, preserve in your own Name those You have given Me; that they may be one, as We. When I was with them in the world, I kept them in your Name; and none of them is lost, but the son of perdition: so as the scripture is fulfilled. But now I am coming to You; and I say this in the world, that in them my joy may be compleat. I have given them your word: and the world has hated them, because they are not of the world, even as I am not of the world. I do not pray You to take them out of the world, but to protect them from ill. They are not of the world, even as I am not of the world. Consecrate them to your truth; your word is truth. As You commissioned Me to the world, so have I commissioned them to the world. And for their sake I consecrate Myself, that they also may be consecrated to truth. Nor pray I for these only, but for my believers through their word: that all may be one, even as You Father in Me, and I in You, that they also may be one in Us; that the world may believe You commissioned Me. And I have given them the glory You gave Me; that they may be one, even as We are One, I in them and You in Me; that they may be perfected into union: and that the world may know You commissioned Me, and have loved them even as You have loved Me. Father, I chuse, that, where I am, those You have given Me should be also with Me, that they may behold my glory which You have given Me; for You loved Me before the world's foundation. O righteous Father, the world has not acknowledged You; but I have acknowledged You, and these have  
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acknowledged that You commissioned Me. And I have declared and will declare your name to them; that the affection with which You have loved Me may be in them, and I in them.

## S E C T. XLVI.

J E S U S, having said thus retired with his disciples over Cedron brook. John xviii.  
1, pt. 1st.

Then Jesus arrives with them at a place called Gethsemane, Mat. xxvi.  
36, pt. 1st.

Where was a garden; which He went into, and his disciples. John xviii.  
1, pt. 2d.

And He tells his disciples, Sit here, while I retire yonder to prayer. And, selecting Peter and Zebedee's two sons, He began to be afflicted and under great concern. Then says He to them, My soul is under a mortal affliction: continue here and watch with Me. Proceeding a little farther, He fell prostrate and uttered this prayer: My Father, if it be possible, let this cup escape Me; yet not at my option, but thine. Then coming to his disciples, He finds them asleep, and says to Peter, Were ye thus unable to watch one hour with Me? Watch and pray, lest ye be incident to temptation: The spirit is really inclinable, but the flesh is infirm. Retiring a second time, He prayed again, saying; My Father, if this cup cannot evade Me, without my drinking it, thy will be done. And at his return He found them asleep again, for their eyes were heavy. And, having left them and retired again, He prayed a third time, pronouncing the same words. Mat. xxvi.  
36, pt. 2d.  
to 44.

And an angel from heaven appeared to Him for his exhortation. And falling into an agony He prayed more fervently; and his sweat was like clots of blood. Luke xxii.  
43-46.

falling to the ground. Rising from prayer He went to his disciples and found them dejected through sorrow, and said to them, Why sleep ye? Rise and pray, lest ye be incident to temptation.

Mat. xxvi. —Do ye sleep to the last, and take your repose?—  
45, pt. 2. Lo the hour is near, and the Son of man is resigned  
4. into the hands of reprobates. Rise, let us be gone;  
lo, my betrayer is nigh.

John xviii. Judas his betrayer also knew the place; for Jesus  
2, 3. often resorted thither with his disciples. Judas then,  
having received a guard and officers from the chief-  
priests and Pharisees, came thither with lanterns and  
torches and arms.

Luke xxii. And while He was speaking, to a croud; and Judas  
47. by name, one of the twelve, preceded them, and ap-  
proached Jesus to salute Him.

Mat. xxvi. Now his betrayer had given them a signal; saying,  
48, 49. The person I salute is the man, seize him. Advancing  
then directly to Jesus, he said, Hail Master! and em-  
braced Him.

Luke xxii. But Jesus said to him, Judas, dost thou betray the  
48. Son of man with a kiss?

Mat. xxvi. Friend, wherefore art thou come?  
50, pt. Jesus therefore, conscious of all that would ensue to  
John xviii. Him, proceeding, said to them, Whom do ye look for?  
4-9. They answered Him, Jesus of Nazareth. Jesus tells  
them, I am (He). And even Judas his betrayer stood  
with them. When He therefore told them, I am He,  
they retreated and fell on the ground. Then He asked  
them again, Whom do ye look for? They said, Jesus  
of Nazareth. Jesus replied, I told you, I am He: if  
then ye are in quest of Me, let these go. So as the  
expression He uttered was fulfilled, "I have lost none  
of those You gave Me."

Mat. xxvi. Then they advanced, and laying hands on Jesus ar-  
50, pt. 2d. rested Him.

His company, perceiving the issue, said to Him, *Luke xxii.*  
Lord, shall we strike with the sword? *49.*

Then Simon Peter having a sword drew it, and *John xviii.*  
struck the high-priest's servant and cut off his right ear. *10.*  
The servant's name was Malchus.

And Jesus, making address, said, Leave Me to him; *Luke xxii.*  
and touching his ear He cured him. *51.*

Then said Jesus to him, Put-up thy sword in its *Mat. xxvi.*  
place, for all that take the sword shall perish by the *52—54.*  
sword. Dost thou think I cannot prevail with my Father  
to appoint Me more than twelve legions of angels?  
How in that case would there be a completion of the  
scriptures, "That is is requisite to be thus."

Sheath thy sword; shall I not drink the cup my *John xviii.*  
Father has given Me? *11.*

Then said Jesus to the chief-priests and officers of *Luke xxii.*  
the temple-guard, and the seniors, his assailants; Are *52, 53.*  
ye come out with swords and clubs as against a robber?  
When I was daily with you in the temple, ye employed  
no hands against Me: but this is your hour, and the  
privilege of darkness.

But all this was done in accomplishment of the pro- *Mat. xxvi.*  
phetic scriptures. Then all his disciples deserted Him *56.*  
and fled.

But a certain youth, having wrapt linnen about his *Mark xiv.*  
naked body, was of his sect; and the young men seized *51, 52.*  
him. But quitting the linnen He fled from them naked.

## SECTION XLVII.

**T**HEN the guard, and the commander, and the *John xviii.*  
Jewish officers, arrested Jesus and bound Him. *12—18.*  
And conveyed Him first to Annas; for he was father-  
law of Caiaphas who was high-priest that year. Caiaphas  
was adviser of the Jews, "That it was expedient  
one should die for the people."

Simon

Simon Peter followed Jesus, as also another disciple. That disciple was known to the high-priest, and went into the high-priest's court with Jesus. But Peter staid without at the gate. Then the other disciple, who was known to the high-priest, went out and spoke to the portress, and brought Peter in. Then the portress said to Peter, Are not you of this man's disciples also? He cries, I am not. Now the servants and officers, having made a coal-fire, were standing thereat, for it was cold, and warming themselves; and Peter was standing and warming himself with them.

Mark xiv.  
68, pt. 2d.  
Mat. xxvi.  
71.

And he went out to the porch, and the cock crew.

Another maid saw him as he was going out at the porch, and told the persons present, That man likewise was with Jesus of Nazareth.

John xviii.  
19—26.

Then the high-priest asked Jesus touching his disciples and his doctrine. Jesus answered him, I professed openly to the world, I ever taught in the synagogue and the temple, whither the Jews always resort, and said nothing clandestinely. Why do you examine Me? examine the audience what I told them; so they know my declarations. At his saying this, one of the officers present gave Jesus a slap, saying, Dost thou answer the high-priest so? Jesus answered him, If I said wrong, give evidence of the wrong; but if right, why dost thou strike Me? Now Annas had sent Him bound to Caiaphas the high-priest.

But Simon Peter was standing and warming himself. They said therefore to him; Art not thou also one of his disciples? He denied and said I am not.—One of the high-priest's servants, being his kinsman whose ear Peter cut off, says, Did not I see thee in the garden with Him?

Mark xiv.  
70, pt. 2d.  
to 72,  
pt. 1st.

Thou art certainly one of them, for thou art a Galilean, and thy speech is similar. But he began to

protest

protest and vow, I do not know the man you mention.  
And the cock crew a second time.

The Lord turned and observed Peter :

Luke xxii.

And Peter recollected the expression Jesus had used to him, " Before the cock crow twice, thou wilt renounce Me thrice : " and he wept on reflection.

60, pt. 1.

Mark xiv.

72, pt. 2.

And after he was gone out he wept bitterly.

Luke xxii.

62 and 66,

Day ensuing, the presbytery of the nation and the chief-priests and scripturists convened, and produced Him before their assembly.

Now the chief-priests and seniors, and the whole council, were in search of false evidence against Jesus, that they might put him to death ; and found none : and though many false witnesses came on, they found nothing. But at last two false witnesses came on and averred his saying, " I am able to demolish God's temple, and in three days erect it."

Mat. xxvi.

59—61.

But their evidence here disagreed.

Mark xiv.

Then the high-priest rising up said to Him ; Dost thou make no defence ? What do these people depose against thee ? But Jesus was silent. And the high-priest rejoined to Him, I adjure thee by the living God to declare to us whether thou art Christ the Son of God.

59.

Mat. xxvi.

62, 63.

But says He to them, If I tell you, ye will have no faith ; and if I make enquiry, ye will not answer or discharge Me.

Luke xxii.

67, pt. 2d,

68.

You have said (it). I tell you besides, Hereafter ye shall see the Son of man sitting on the right hand of Omnipotence, and coming in the clouds of heaven.

Mat. xxvi.

64, pt.

Then all cried, Art thou then the Son of God ? He told them, Ye say what I am.

Luke xxii.

70.

Then the high-priest tore his robes, saying ; He is a blasphemer ; what farther occasion have we of evidence ? Lo, now ye have heard his blasphemy : what's

Mat. xxvi.

65-67, pt.

your



your opinions? They replied, He is liable to death, Then they spit in his face :

Luke xxii.  
64, 65.

And blindfolding Him slapt his face, and asked Him, saying; Reveal who it is that struck you. And much else the blasphemers said to Him.

Ma. xxvii.  
3—10.

Then Judas his betrayer, observing his condemnation, on reflection returned the thirty silver pieces to the chief-priests and seniors, saying, I have sinned in betraying innocent blood: but they cried, What is it to us? look you to it. Throwing down the silver then in the temple he withdrew; and when gone was strangled.—But the chief-priests, having taken the silver pieces, said, It is illegal to put them into the treasury, because it is the price of blood. On a consultation they purchased with them the potter's field to bury strangers in: wherefore that field was called the field of blood to this day. Then was fulfilled the prophet's expression, who says, "And they took the thirty silver pieces, his price who was apprized, whom they of the sons of Israel set a price on; and gave them for the potter's field, as the Lord has instructed me."

#### S E C T. XLVIII.

Mark xv.  
1.

**A**ND immediately in the morning the chief-priests, holding a consultation with the seniors and scribes, and the whole council, bound Jesus, and conducted and delivered Him up to Pilate.

John xviii.  
28—32.

Then they led Jesus from Caiaphas to the guard-room; and it was early: and they did not go into the guard-room, lest they should be polluted; but so as they might eat the Paschal-feast. Pilate then went out to them and said, What charge do ye bring against this man? They in reply told him, If he was not a criminal

minal we had not delivered him to you. Then Pilate told them, Take him yourselves and judge him after your own law. Then the Jews told him, We have no privilege to put any to death. So as the expression of Jesus, which He uttered signifying what death He should die, was accomplished.

And they began to accuse Him, saying, We found this (man) disaffecting the nation, and opposing the payment of tribute to Cesar, asserting Himself to be Christ the King. Luk. xxiü. 2.

And to what was laid to his charge by the chief-priests and seniors He made no answer. Then Pilate says to Him, Don't you hear what material evidence they bring against you? And He answered him never a word, to the governor's great surprize. Ma. xxvii. 12-14.

Pilate then returned to the guard-room and summoned Jesus and said to Him, Art thou King of the Jews? John xviii. 33-38. Jesus answered him, Do you say this of yourself, or did others tell it you of Me? Pilate answered, Am I a Jew? Your own nation, and the chief-priests, have delivered you up to me: What is your crime? Jesus replied, My kingdom is not of this world: if my kingdom was of this world, my servants would struggle against my delivery to the Jews; now then my kingdom is not hence. Pilate then said to Him, Art thou a king then? Jesus replied, You say it; for I am a King. Thereto was I born, and therefore came I into the world, to evince the truth. Every one who is for truth hears my voice. Pilate cries to Him, What is the truth? And having said this, he went out to the Jews again and told them, I find no fault in him.

But they grew violent, saying; He excites the populace by harangues through all Jewry, beginning from Galilee hither. Pilate, hearing of Galilee, asked if the man was a Galilean; and understanding He belonged Luk. xxiü. 5-17.

belonged to Herod's jurisdiction, he referred Him to Herod, who was likewise at Jerusalem at the time. But Herod was exceedingly pleased at sight of Jesus; for he had long desired to see Him, from the many reports concerning Him, and was in hopes to see some miracle performed by Him. And he examined Him in many points; but He made him no reply. And the chief-priests and scripturists attended and strongly accused Him. And Herod with his soldiery used Him with contempt and derision; and equipping Him in a magnificent dress remanded Him to Pilate. And then Pilate and Herod became mutual friends; for they were previously at variance with each other.

Pilate, convening the chief-priests and rulers and the people, told them: Ye have brought this man before me as alienating the people, and lo on examination in your presence I have found no guilt in this man as to your charges against him. Nor even Herod; for I referred you to him; and lo no capital crime has been committed by Him. After correction then I will discharge him.—But he was under a necessity of releasing one to them at the festival.

Mark xv.  
8.

And the populace, being clamorous, began to sue for his usual practice to them.

Ma. xxvii.  
16.  
John xviii.  
40, 2d pt.  
Ma. xxvii.  
17, pt. 2d.  
to 20.

They had then a notorious prisoner named Barabbas. Barabbas was a robber.

Pilate said to them, Whom do ye chuse I should discharge for you; Barabbas; or Jesus, who is called Christ? For he was sensible they had delivered Him up out of envy.

Whilst he was sitting on the tribunal, his wife by an express told him, Have no concerns with that honest man, for I have been exceeding uneasy to-day through a dream relative to him.—But the chief-priests and se-

nors persuaded the populace to demand Barabbas, and let Jesus die.

And they exclaimed universally, crying; Away with this man, and release us Barabbas: who was put in jail for some riot and murder in the city. Pilate then, desirous to acquit Jesus, addressed them again:

Ye have a custom that I should release one to you at the Passover: Do ye like then that I should release to you the King of the Jews? Luk.xxiii. 18---20. John xviii. 39.

Which of the two would ye have me release to you? They cried, Barabbas. Pilate said to them, How then shall I treat Jesus who is called Christ? All cried to him, Let Him be crucified. Ma.xxvii. 21, 22.

But he spoke to them a third time, What crime then has He done? I have found nothing capital concerning Him: after correction then I will dismiss Him. But they insisted strenuously on their demand for his crucifixion. And the clamour of them and of the chief-priests was prevalent. Luk xxiii. 22, 23.

Pilate, perceiving he could not prevail, but rather a disturbance was made, taking water washed his hands in presence of the assembly, saying; I am innocent of this honest man's blood: look ye to it. And all the people replied, His blood be on us and our children. Ma.xxi. 24, 25.

Then Pilate decreed a compliance with their demands. Luk.xxiii. 24.

Pilate then took and whipt Jesus. John xix. 1.

But the soldiers conducted Him into the hall, which is the guard-room; and mustered the whole company. Mark xv. 16.

And having stripped Him they put a scarlet robe on Him, and plaiting a crown of thorns put it on his head, and a reed in his right hand; and with knees bended before Him derided Him, crying, Hail, King of the Jews! And after spitting at Him, they took the reed and struck Him on the head. Ma.xxvii. 28-30.

Pilate

John xix.  
4-15.

Pilate then went out again and tells them, Lo I bring Him out to you, that ye may know I find no fault in Him. (Then Jesus came out, wearing the crown of thorns and purple robe.) And (Pilate) tells them, Behold the Man! Therefore when the chief-priests and officers saw Him they exclaimed, Crucify, crucify. Pilate tells them, Take and crucify Him yourselves, for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die; for He made Himself the Son of God. When Pilate therefore heard that expression he was more disconcerted. And returned to the guard-room and says to Jesus, Whence art thou? But Jesus gave him no answer. Then says Pilate to Him, Don't you speak to me? don't you know I have authority to crucify you, and have authority to release you? Jesus replied, You could have no authority over Me except it was permitted you from above: therefore He who betrayed Me to you has more guilt. On this Pilate aimed at his release. But the Jews exclaimed, saying; If you dismiss Him, you are not Cesar's friend: who affects the crown is Cesar's rival. Pilate then, at hearing that assertion, brought Jesus out, and sat on a tribunal in a place called the Pavement, but in Hebrew, Gabbatha. It was the preparation of the Paschal-feast, and about the hour of six. And he tells the Jews, Behold your King. But they exclaimed, Away, away; Crucify Him. Pilate tells them, Shall I crucify your King? The chief-priests replied, We have no king but Cesar.

Luk. xxiii.  
25.

And he discharged for them the prisoner they claimed, who was committed for riot and murder; but abandoned Jesus to their discretion.

Ma. xxvii.  
31.

And after ridiculing Him they divested Him of the robe, and dressed Him in his own clothes; and brought Him away for crucifixion.

And



And they compel a passenger, one Simon a Cirenian, Mark xv. 21.  
the father of Alexander and Rufus, coming from the  
country, to bear his cross.

Now there attended Him a large concourse of people, Luk. xxiii. 27—31.  
and of women who bewailed and lamented Him. But  
Jesus turning told them; Daughters of Jerusalem, weep  
not for Me, but weep for yourselves and for your children.  
For lo, the days are coming, when they will cry;  
Happy are the barren, and the wombs which never  
bare, and the breasts which never suckled. Then will  
they begin to tell the mountains, "Fall on us;" and  
the hills, "Cover us." For if they do thus with  
green wood, what will become of dry?

And there were brought with Him two others, criminals,  
for execution.

And they brought Him to the place Golgotha, which Mark xv. 22. 23.  
signifies the place of a skull. And presented Him  
myrrh-wine to drink; but He did not take it.

And on their arrival at the place called Calvary, there Luk. xxiii. 33.  
they crucified Him, and the criminals; one on the right,  
the other on the left.

And at nine o'clock they crucified Him.

Mark xv. 25. then  
ver. 28.

And the scripture was fulfilled, which says, He was  
counted among outlaws.

But Jesus said; Father, pardon them; they are ignorant  
of their own deed. Luk. xxiii. 34. p. 1.

And Pilate wrote a title, and affixed it to the cross: John xix. 19—27.  
the inscription was, "Jesus the Nazarene, King of  
the Jews."

Many of the Jews then read this title; for the place  
where Jesus was crucified was nigh the city: and it was  
inscribed in Hebrew, Greek, and Latin. Then the  
Jewish chief-priests told Pilate, Write not, "The King  
of the Jews;" but, "He said I am King of the Jews."  
Pilate replied, What I have written, I have written.

M

Then

Then the soldiers, having crucified Jesus, took his garments and made four parts, to each soldier a part; also the coat: the coat was without seam, woven from the top throughout. They said then among themselves, Let us not tear it, but ballot for it, whose it shall be; in completion of the scripture, which says; "They shared my garments among them, and drew lots for my vesture:" the soldiers then acted thus.

Now his mother and his mother's sister, Mary the wife of Cleopas, and Mary the Magdalene, stood by the cross of Jesus. Jesus then, seeing his mother and his favourite disciple standing by, tells his mother; Woman, see thy son: then He tells the disciple; See thy mother. And from that hour that disciple took her to his (home).

Ma.xxvii.  
39-43.

And passengers upbraided Him, shaking their heads and crying; Thou subverter and triduan builder of the temple, save thyself; if thou art the Son of God, descend from the cross. In like manner the chief priests, with the scripturists and seniors, jeering Him, cried; He saved others, he cannot save himself; if he is king of Israel, let him descend now from the cross, and we will believe him. He relied on God; let Him rescue him now, if agreeable to Him; for he declared, "I am the Son of God."

Luk.xxiii.  
39-44.

And one of the criminals that were hanged upbraided Him, saying; If thou art Christ, save thyself and us.

But the other chid him in reply, saying; Don't you fear God, since you are under the same sentence? and we indeed justly: for we are receiving the reward of our crimes: but this man has done nothing amiss. And he said to Jesus, Mind me, Lord, when You attain your kingdom. Jesus told him, I assure you solemnly, you shall be to-day with Me in paradise.

And it was about noon, and darkness covered the whole country till three o'clock.

And

And about three, Jesus exclaimed vehemently; Eli, Ma. xxvii. 46, 47.  
 Eli, lama sabachthani; that is, My God, my God,  
 why have You deserted Me? Some of the bystanders,  
 on hearing (it) said, He is calling Elias.

After this, Jesus, knowing all things were now com- John xix. 28.  
 pleted, so as the scripture was fulfilled, said, I thirst.

And immediately one of them ran and took a sponge, Ma. xxvii. 48, 49.  
 and, filling it with vinegar affixed it to a reed for Him  
 to drink. But the rest said, Forbear; let us see if Elias  
 will come to be his Saviour.

When Jesus therefore had received the vinegar, He John xix. 30, pt. 1st.  
 said, It is finished.

And Jesus exclaiming vehemently cried; Father, to Luk. xxiii. 46.  
 your hands I commend my spirit; and at this expression  
 expired.

And lo the vail of the temple was rent in two from Ma. xxviii. 51—54.  
 top to bottom, and earth trembled, and the rocks split;  
 and tombs were opened, and several bodies of dormant  
 saints rose, and, proceeding from the tombs after his  
 resurrection, entered into the holy city and appeared to  
 many.—But the centurion and his company, on guard  
 over Jesus, having observed the earthquake and every  
 occurrence, were in a terrible consternation; saying,  
 This was really the Son of a God.

And the whole concourse present at this spectacle, Luk. xxiii. 48, 49.  
 observing the incidents, returned beating their breasts.  
 —But all his acquaintance were standing at a distance,  
 and women who accompanied Him from Galilee, in  
 sight hereof;

Among whom were Mary the Magdalene, and Mary Mark xv. 41, pt. 1st.  
 the mother of the minor James and of Jose, and Salome;

And the mother of Zebedee's sons. Ma. xxvii. 56, pt. 2d.

## S E C T. XLIX.

John xix.  
31—37.

**T**HEN the Jews, lest the bodies remain on the crosses on the sabbath (as it was the preparation) for that was the great sabbath-day, petitioned Pilate that their legs might be broke, and they removed. Then the soldiers came and broke the legs of the first and of his comrade in crucifixion. At their coming to Jesus, perceiving Him already dead, they did not break his legs. But one of the soldiers pierced his side with a spear; and water and blood issued immediately. And a spectator gives evidence, and his evidence is true; and he knows he is speaking truth, so as ye may give credit. For this ensued in completion of the scripture, “A bone of Him shall not be broken.” And again, another text says, “They will look on Him they pierced.”

Mark xv  
42.

And it being now evening, because it was the preparation, that is the verge, of the sabbath;

Luk. xxiii.  
50—52.

Lo a person named Joseph, who was a counsellor, a man of worth and probity; the same had not espoused their scheme and conduct; being from Arimathea, a Jewish city, and who himself expected the divine reign; even he went to Pilate and begged the corpse of Jesus:

John xix.  
38, pt.

Being a disciple of Jesus, but a secret one for fear of the Jews.

Mark xv.  
44, 45.

But Pilate was in suspense whether He was already dead. And summoning the centurion examined him whether He had been dead any time. And being assured by the centurion, he granted Joseph the corpse.

John xix.  
39—42.

(Nicodemus, who at first came by night to Jesus, came likewise, bringing a composition of myrrh and aloes, about an hundred weight. Then they took the body of Jesus and wrapped it in linnen cloths with the

perfumes,

perfumes, after the Jewish manner of interment.—At the place of his crucifixion there was a garden; and in the garden a new sepulchre wherein nobody had ever yet been laid. There then, on account of the Jewish preparation, as the sepulchre was near, they deposited Jesus.)

And he laid it in his own new tomb, which he had hewn in a rock: and having rolled a large stone to the door of the sepulchre retired. Mary the Magdalene, and the other Mary, were there, sitting opposite to the sepulchre. Ma. xxvii.  
60, 61.

And at their return they provided spices and perfumes; and on the sabbath took respite, according to the commandment. Luk. xxiii.  
56.

Now the next day ensuing that of the preparation, the chief-priests and Pharisees assembled about Pilate; saying; Sir, we remember that impostor in his life-time said, “In three days I will rise.” Order therefore the sepulchre to be secured till the third day, lest his disciples come in the night, and stealing him away, tell the people, He is risen from the dead; and the last imposture will be worse than the first. Pilate told them, Take ye a guard, go, secure it at your own discretion. They went; and, having sealed the stone, secured the sepulchre with a guard. Ma. xxvii.  
62—66.

## S E C T. L.

ON the first day of the week they came very early to the sepulchre, bringing the spices they had provided; and some accompanied these women. Luk. xxiv.  
1.

And lo there was a great earthquake; for an angel of the Lord, having descended from heaven, advanced and rolled the stone away from the door, and was sitting M. xxviii.  
2—4.



on it. His countenance was like lightning, and his raiment white as snow. The guards shook for fear of him, and were become as dead men.

Mark xvi. 3, 4. And they said among themselves, Who will roll the stone from the door of the sepulchre for us. On inspection they perceived the stone was rolled away, which was exceeding large.

Luk. xxiv. 3-5. And on their entrance they found not the corpse of the Lord Jesus. And in the sequel, while they were in suspense about this, lo two men stood by them in splendid robes. But those being frightened and falling prostrate on the ground, they said to them, Why are ye in quest of a living Person among the dead?

Mark xvi. 6, 7. Be not afraid; ye are looking for Jesus of Nazareth, who was crucified: He is risen, He is not here: see the place where they laid Him. But go tell his disciples, and Peter, He is gone before you to Galilee; ye will see Him there, as He told you.

M. xxviii. 7, p. 2d. Luk. xxiv. 6, pt. 2d, to 8. Observe, I have informed you. Recollect his discourse to you, when yet in Galilee, saying, "It is the Son of man's part to be resigned to the hands of mischievous men, and be crucified, and the third day revive. And they recollected his words.

Mark xvi. 8. And they hastened out and fled from the sepulchre; for horror and surprize seized them; nor said they aught to any one, for they were terrified.

M. xxviii. 8. And having speedily left the sepulchre, they ran to acquaint his disciples with fear and mighty joy.

then 11 to 15. While they were going, lo some of the guard coming to the city told the chief-priests every occurrence.— Having assembled with the seniors, and held a consultation, they gave a proper sum to the soldiers; saying, Report "His disciples came in the night and stole Him while we were asleep." And if this reach the governor's ears, we will prevail on him, and preserve you from trouble.

trouble. Having received the money, they obeyed their instructions; and that account is current among the Jews to this day.

Mary the Magdalene, and Joanna, and Mary the mother of James, and the rest women with them, were those who told this to the apostles. And their assertions appeared in their view as trifles, and they disbelieved them. Luk. xxiv. 10, 11.

Mary the Magdalene runs and comes to Peter, and to the other disciple who was the favourite of Jesus, and tells them, they have removed the Lord out of the sepulchre, and I really know not where they have put Him.—Then Peter set out, and the other disciple; and they came to the sepulchre. Both ran at once: and the other disciple out-ran Peter and reached the sepulchre first; and stooping saw the linnen lying, yet went not in. Then Peter, subsequent to him, arrives and goes into the sepulchre, and sees the linnen lying; and the napkin, which was about his head, not placed with the linnen, but folded up in a place apart. Then therefore the other disciple, who came first, went into the sepulchre and saw and believed (her). For they knew not the scripture, That He must rise from the dead. Then the disciples returned home. But Mary stood without at the sepulchre weeping: and, as she wept, stooped toward the sepulchre: and saw two angels in white, sitting where the corpse of Jesus had lain; one at the head, the other at the feet. And they say to her, Woman, why do you weep? She tells them, They have removed my Lord, and I don't know where they have put Him. Having said thus, she turning back saw Jesus present, and was not aware that it was Jesus. Jesus said to her, Woman, why do you weep? Whom do you look for? She, supposing Him to be the gardener, tells Him, Sir, if you conveyed Him off, tell me John xx. 1—17.

where you have put Him, and I will remove Him. Jesus says to her, Mary. She turning cries to Him, Rabboni, which is rendered, Master. Jesus tells her, Touch Me not, for I am not yet ascended to my Father; but go to my brethren and tell them, "I ascend to my Father and your Father, even my God and your God."

M. xxviii.  
30, pt.

That they should have gone to Galilee; and they will see Me there.

John xx.  
18.

Mary the Magdalene comes with news to the disciples that she had seen the Lord, and He had told her thus.

### S E C T. LI.

Luk. xxiv.  
13-35.

**A**ND lo two of them were going that day to a village called Emmaus, sixty furlongs distant from Jerusalem. And they conversed together concerning all these incidents. And in the course of their conference and debate Jesus Himself approached and travelled with them. But their eyes were kept from discovering Him. And He said to them, What are these points ye are discussing together in your way; and ye are dejected? But one of them, whose name was Cleopas, in reply said to Him, Are you only a visiter at Jerusalem, and ignorant of the occurrences there at this time? He said to them, What? They told Him, Those concerning Jesus of Nazareth, a prophetic Person, puissant in act and doctrine in the sight of God and all mankind. How our chief-priests and rulers abandoned Him to a capital sentence, and crucified Him. But we had hopes of his being Israel's intended Redeemer. But besides all this, to-day makes the third day since these events. Moreover some women among us astonished us. Being early at the sepulchre, and not finding

ing his corpse, they came and averred they had likewise seen a vision of angels, who announced Him alive. And some of our company repaired to the sepulchre and found (it) even as the women had asserted, but Him they saw not. Then He said to them, O fools and stubborn-minded to a faith in all the predictions of the prophets! Was not this passion Christ's province for the attainment of his glory? And, treating on Moses and all the prophets, He explained to them what related to Himself through the whole scriptures.

And they were come near the village they were going to; and He pretended to be going further. But they pressed Him, saying; Stay with us, for it is near evening, and day is declining; and He went to stay with them. And in the sequel, as He was at table with them, at taking bread, He blest and broke and gave it them. And their eyes were opened and they knew Him; and He disappeared from them. And they said to each other, Did not our heart glow within us while He was talking to us on the road, and while He revealed the scriptures to us?—And getting up instantly they returned to Jerusalem, and found the eleven and their company assembled: who asserted, The Lord is actually risen, and appeared to Simon. And these related what occurred on the road, and how He was known by them at breaking bread.

And they did not give these credit.

During this conversation of theirs, Jesus Himself stood in the midst of them, and said to them, Peace to you! But being in a fright and consternation, they imagined they saw a spirit. And He said to them, Why are ye alarmed? and wherefore do scruples arise in your minds? See my hands and my feet, that it is I Myself; handle Me and observe, for a spirit has not flesh

Mark xvi.  
13, pt. 2.  
Luk. xxiv.  
36—40.

flesh and bones, as ye see I have. And saying this He shewed them (his) hands and feet :

John xx.

20, pt.

Mark xvi.

14, pt. 2.

Luk. xxiv,

41-48.

And side.—And censured their incredulity and obstinate temper, in discrediting the spectators of his resurrection,

And while they were in an agreeable suspense and surprize, He said to them, Have ye any meat here? Then they gave Him a piece of broiled fish, and some honey-comb. This He took and eat in their presence, And He told them, These are the points I discussed to you while I was with you, “that a completion of all the scriptures in the law of Moses, and the prophets, and psalms, concerning Me, was requisite.” Then He enlarged their minds to comprehend the scriptures, And told them, The scripture is thus; and thus Christ’s passion and resurrection on the third day was necessary. And a proclamation in his name of repentance and remission of sins to all nations, commencing at Jerusalem. And ye are witnesses hereof.

John xx.

21, &c.

Then Jesus repeated to them; Peace to you; as my Father commissioned Me, even so I send you. And thus saying, He inspired and told them, Receive the Holy Ghost. Whose sins ye remit, are remitted to them: and whose ye retain, are retained.

But Thomas, which is rendered a twin, one of the twelve, was not with them when Jesus came. Then the other disciples told him, We have seen the Lord. But he told them, Except I see in his hands the mark of the nails, and apply my finger to the mark of the nails, and apply my hand to his side, I will not believe.

And eight days after, his disciples were again in private, and Thomas with them. Jesus came, the doors being shut, and stood in the middle, and said; Peace to you. Then tells Thomas, Reach hither thy finger, also view my hands, and reach and apply thy hand



to my side; and commence not sceptic, but believer. And Thomas in reply said to Him, My Lord, and my God! Jesus told Him, Thomas, because thou hast seen Me, thou hast believed: blessed are those who are not spectators, and yet believers.

Jesus actually performed many other miracles likewise in the presence of his disciples, which are not recorded in this book, (But these are recorded for your belief that Jesus is Christ the Son of God, and that believing ye may have life through his name—). To whom he exhibited Himself alive after his passion, with many demonstrations; being forty days visible to them, and telling circumstances respecting the divine reign. Acts i. 3.

S E C T. LII.

**A**FTER this, Jesus shewed Himself again to the disciples at the sea of Tiberias: his appearance was thus: Simon Peter, and Thomas (signifying Didymus), and Nathanael of Cana in Galilee, and Zebedee's sons, and two others of his disciples, were together. Simon Peter tells them, I am going a-fishing: they tell him, We likewise are going with you: they set out and embarked immediately, and caught nothing that night. But the dawn ensuing Jesus stood on the shore; but his disciples really did not know it was Jesus. Then Jesus says to them, Lads, have ye any meat? They answered Him, No. He told them, Cast the net on the starboard quarter of the vessel, and ye will find. They cast then; and were now unable to draw it for the number of fish. Then the favourite disciple of Jesus tells Peter, It is the Lord: then Simon Peter, hearing "it is the Lord," girt his robe on, for he was naked, and threw himself into the sea. But the other disciples came in the vessel; for they were not far from land, John xxi. 1-24.

land, but about fifty fathoms, towing the net of fish.— When they came ashore then, they saw a coal-fire prepared, and fish laid thereon; also bread. Jesus tells them, Bring (some) of the fish ye have now caught. Simon Peter went up and drew the net ashore, with one hundred and fifty-three large fish; and though so many, the net was not broke. Jesus tells them, Come dine; but none of the disciples presumed to ask Him, Who are you? conscious it was the Lord. Then Jesus came and took and gave them bread and fish likewise. This was now the third appearance of Jesus to his disciples after his resurrection from the dead. After their dinner then Jesus says to Simon Peter, Simon, son of Jonas, do you love Me preferably to these? He tells Him, Yes, Lord, You know I love You. He tells him, Feed my lambs. He again said to him a second time, Simon, son of Jonas, do you love Me? He tells Him, Yes, Lord, You know I love You? He tells him, Herd my sheep. He said to him a third time, Simon, son of Jonas, do you love Me? Peter was grieved when He said to him a third time, “Do you love Me?” and told Him; Lord, You are omniscient, You know I love You. Jesus tells him, Feed my sheep. Solemnly solemnly I assure you, in your youth you girt yourself and walked where you liked: but when you are old, you will extend your hands and another gird you, and lead you where you dislike. He said thus, signifying by what death he should glorify God: and having said thus, He tells him, Follow Me. But Peter, turning about, saw the favourite disciple of Jesus following; he who reclined on his breast at supper and said, “Lord, which is your betrayer?” Peter, seeing him, says to Jesus, Lord, what is he (to do)? Jesus says to him, If I chuse his stay till my advent, what is it to thee; follow thou Me. Then a talk went among  
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the brethren, that that disciple was not to die. Yet Jesus did not tell him, he should not die; but, "If I chuse his stay till my advent, what is it to thee." This is the disciple who attests this and writes this; and I really know his evidence is true.

The eleven disciples went to Galilee, to a mountain where Jesus had appointed them. And at seeing Him they worshipped Him; but they had been in doubt. Jesus advancing told them, All power in heaven, and and on earth, is committed to Me. Go then and instruct all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all the instructions I have given you; and lo I am with you incessantly till the consummation of time. Amen.

M. xxviii,  
16—20.

The baptized believer shall be saved, but the infidel shall be condemned. And these signs shall attend believers in my name: They shall expel demons, speak new languages, handle serpents; and if they take a mortal potion it shall not hurt them; on imposition of hands on the infirm they shall recover.

Mark xvi.  
16—18.

And lo I send you my Father's promise; but stay ye in the city of Jerusalem till ye are endued with power from above.

Luk. xxiv.  
49.

For John baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

Acts i. 5.

And He conducted them as far as Bethany.—

Luk. xxiv.  
50. pt. 1.  
Acts i.  
6—8.

Being then assembled, they asked Him, saying, Lord, will You at this time restore the kingdom to Israel? But He said to them, It is not yours to know the times or seasons, which the Father has put in his own power. But ye shall receive power at the Holy Ghost's advent to you; and be my witnesses, both in Jerusalem and in all Judea and Samaria and the extremity of the earth.

And

Luk. xxiv. 50, 2d pt. and 51. And raising his hands He gave them blessing. And in the course of his benediction to them, He was severed from them and elevated to heaven.

Acts i. 10, 11. And as they were intent on the sky, at his departure, lo two men in white apparel stood by them: and said, Men of Galilee, why stand ye surveying the sky? This Jesus, who is elevated from you to heaven, shall come in the same manner as ye saw his departure to heaven.

Luk. xxiv. 52, 53. And, after worshipping Him, they returned to Jerusalem with mighty joy; and were praising and blessing God in the temple continually. Amen.

John xxi. 25. There are likewise many other achievements of Jesus, which if they were to be distinctly described, I do not think even the world could contain the records. Amen.

Mark xvi. 20. And they proceeded and preached every where, the Lord co-operating, and confirming the word with subsequent signs. AMEN.

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## DISSERTATION *on* Christ's History.

**B**EFORE we alledge the arguments in vindication of Christ's history, let us say why we have no more evidence in behalf thereof, especially among Pagan authors. It is unlikely the wonderful particulars relative to Christ should be mentioned by Pagan writers his contemporaries. Such strange events, though true, gain no credit at a distance till confirmed by time. Men of sense suspend their belief at first. Then the Jews were superstitious, therefore obtained little credit in such matters: beside, counterfeit miracles were so much in vogue, that the true were equally disregarded. No author of the time is extant in those countries which were the scene of our Saviour's ministry! What books of that age are lost! among these Pilate's account sent to Rome: Justin Martyr, who lived an hundred years after the passion, at Rome refers the emperor and senate to it, in his challenge to Crescens to dispute the Christian cause with him; which he declined. Tertullian, a learned man, versed in the Roman laws, alludes to it fifty years after; when he pleads that Tiberius, having an account from Palestine of the holy Person there, would have ranked Him among the gods; but the senate opposed it; and he threatened the accusers of the Christians. This is not taken from Justin, who omits facts mentioned by him. Eusebius quotes it; though then not extant.—As to the silence of the Roman historians;



storians; many writings are lost; and few of them wrote with the candour of Suetonius. The honour of the Roman name was their principal aim: but Christ's life could not justify Pilate's sentence, extorted from him by a prostitute mob; in a manner that reflected disgrace on his government, and diminished the dignity of the Roman empire: the consciousness of which might have influenced the senate to oppose the emperor's design. The spurious acts of Pilate, now extant, argue that there were true.

Let us now see what evidence we actually have. And first of the negative: it was never denied that there was such a person as Jesus, who died as related. But we have all possible positive proof; that is, record and tradition. There is an universal uninterrupted tradition from Christ's time till the present juncture: and there is the evidence of authors, Christian, Pagan, and Infidel. The crucifixion is an event on which our religion principally depends. Now though this incident reflected much ignominy on the Christians and their doctrine, and consequently (but for the sake of truth) it was wholly their interest to have concealed this scandalous treatment of their Captain; yet they faithfully published and confirmed it. That their relations are not spurious, but genuine and authentic, or were written by the persons who pass for the authors thereof, we have the unwritten evidence of a continual and uninterrupted tradition ever since the times of the apostles: and we have the written testimony of writers contemporary with the apostles, and of writers who lived in all the succeeding ages, writers who mention one another, and have all the criterions of style peculiar to the several ages they lived in. The style indeed of the New Testament itself strongly bespeaks it's several authors; being in general humble or elegant according

to the capacities of the different writers, and full of that energy of expression peculiar to that polite age; though dashed here and there with Hebrew Idioms, which itself proves the authors such as they really were, persons writing in a language become in a manner universal: because Athens was the mart of literature; and the Romans being lords of the universe, and settling legions in their several provinces, used the Greek tongue, as a common language between them and their several subjects; which of course was blended with idioms peculiar to the place; as in Syria, a mixture of Asiatic phrases was absolutely unavoidable. Indeed the matter, as well as manner of Christ's history, plainly shews the writers were of those countries, and that age; as they mention many minute particulars, which could not reach people at a distance, and yet were true, or liable to contradiction. Josephus, beside the mention of Christ twice in his Antiquities, never denies the facts of the gospel; he is silent, as if in suspense: the circumstances were too strong to admit of a refutation, and the prejudices of a Jew too inveterate to permit a conviction.—But if they are spurious, they must yet have been written either in or after the times of the apostles: if in their times, they would have been detected by the apostles themselves: and they could not have been written after their times, as they are mentioned by writers cotemporary with the apostles. Beside the evidence of writers who were friends to the gospel; professed enemies to it have allowed its genuineness, both Greeks and Romans, as Julian, Porphyry, Celsus, and others. Indeed the authenticity of the Epistle to the Hebrews, those of James and Jude, the last of Peter, and two last of John, with the Apocalypse, is disputed. Paul omitted his name to the Epistle to the Hebrews, which he put to the others: for this

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he had two reasons; fear of displeasing the Gentiles, whose peculiar preacher he was, by giving them room to suspect he had deserted them: for he wrote his several epistles for the several gentile churches which he served: and observe, as soon as he published his epistles, which were the first parts of the Christian system which appeared in the world; the other apostles published theirs, for the service of their peculiar flock likewise; and they were soon collected into one general canon: then he had room to think the epistle would be unacceptable to the Jews by affixing his name to it, since they detested him for renouncing their religion. But the quotations of the Old Testament are alledged to be from the Septuagint version, not the original Hebrew: and Paul is particularly suspected not to be the author, but some person ill versed in Hebrew, by quoting *Psalms* xl. 6. see *Heb.* x. 5. out of the Septuagint, so different from the original. Yet it was usual to quote the Septuagint, Christ seems to have done so, because it was universally received; and if notwithstanding it was incorrect, this is an argument for repealing the old law, which was indeed rendered more necessary by innovations of more importance. But, as the epistle was in Greek, it was natural to quote the Greek translation: and that it was originally wrote in Greek appears; for the playing on the word "testament," c. ix. will only hold in the Greek, where the same word likewise signifies a covenant, and thus comprehends the Mosaic institution. But it is asked, Why, as he wrote to Hebrews, and was one himself, he did not write in Hebrew? We have the example of the other apostles, whose writings were undoubtedly authentic, to countenance St. Paul; who wrote perhaps to Hellenistical Jews, *John* vii. 35. And, as that language was commonly understood, the epistle would be

of more general use: and for this reason the other apostles used that language likewise, that the Gentiles might be converted. It may not be unreasonable to surmise that Providence appointed the loss of the Hebrew original of St. Matthew's gospel, that the authentic version thereof might prevail and be preserved for universal use; or rather the prevalence of the translation actually occasioned the neglect and loss of the original. Again, the style of this epistle is observed to differ from the rest: yet the same men, treating of different subjects, use a different style; for instance, compare the historical and poetical parts of Job, Solomon's Song and Ecclesiastes, Jeremiah's Prophecies and Lamentation. The subject-matter dictates a sublime style; that of his other epistles a plain one: and the people it is addressed to were accustomed to a lofty style. The close of the epistle strongly bespeaks it to be St. Paul's. But however it's authenticity is disputed; it's doctrines, in many places parallel to other passages of holy writ, prove it orthodox and canonical.

St. James is alledged to contradict St. Paul. One says, faith will save a man; the other, that faith alone cannot. The first means a practical faith; the other, a speculative. Paul speaks of the inutility of works grounded on the Mosaic law, not on THE Christian faith; and the instances he gives, *Rom. iv.* shew he meant an operative faith, effecting a life of virtue, agreeable to the faith, the Christian faith. St. James explains him in this manner, not contradicting but commenting on St. Paul, "in whom are some points hard to be understood." *2 Pet. iii. 16.* Clemens Romanus quotes St. James, as he does the first of St. Peter.

The authenticity of St. Jude's epistle, the last of St. Peter, and two last of St. John, are not fully proved. St. Jude's is objected to as quoting an apocryphal book;

but Paul quotes profane writers : it is an argument *ad hominem*, by which an adversary is foiled at his own weapons : so Christ quotes the Septuagint, not because it is correct, but as it was received.—The stile of St. Peter's second epistle differs from the first : but as this is shewn to be no conclusive argument, so especially here : Peter is thought to have been no penman, but dictated the matter to others, as St. Mark : and different scribes might express relations in a different style : this may be the reason of several spurious works ascribed to St. Peter ; others taking down his discourses imperfectly, which for their errors were rejected, though in part perhaps true : and probably this argument will hold good as to the works of others.—As to the 2d and 3d of St. John, they were not catholic or universal, but to particular persons ; and lying in their hands could not be received into the canon of scripture so soon as the other scriptures ; but the stile and turn bears a near resemblance to the other writings of St. John. And indeed, concerning all the epistles ; though Didymus, in the end of the fourth century, denies the second of St. Peter to be in the canon, he yet owns it to be read in the churches ; by which he seems to mean that the canon did not own it for Peter's, though it was allowed to be orthodox ; and though not confessed to be written by inspiration, which strictly is essential to the canonical writings, yet that it was consonant to those which were acknowledged to be inspired : Cyril of Jerusalem, *An. Dom.* 350. has, in his catalogue of canonical writings received by the church from the apostles and rulers thereof, fourteen epistles of Paul, and seven others. Origen indeed, from the stile, thought the Epistle to the Hebrews might not be Paul's, yet owns those who attributed it to him had some grounds ; though he took it to be another, who

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had illustrated Paul's doctrines. And taking notice of the multiplicity of spurious writings handed about, perhaps through Satan's contrivance to overwhelm the genuine, he observes how few and short those were in the canon that were doubtful: at the same time declaring the Apocalypse to have been really John's: which was not at first received into the canon on account of it's abstruseness: but was written by John, who was in the isle of Patmos, ch. i. 9. and testified of God's Word, i. 2. agreeable to his epistle, i. 1. which shews the futility of those who alledge the Revelations not to be John's: because it was his manner to begin his writings with the Word of God; it being professedly his point to treat of Christ's divinity. Papias was John's disciple, and fell into the error of Chiliafm by taking the millenarian prophecy in a carnal sense: whereas, though the kingdom and subjects may be on earth, the Sovereign probably is to be spiritual and invifible, reigning only in the heart of his elect below, while He is present above with the blessed dead, who are thought worthy to be called to the celestial joys of the first resurrection.—The books of the gospel were constantly received into the church; Justin and others mention them by their titles; Tertullian says the originals were extant in his time; the Greek version of St. Matthew was approved of by the apostles; Mark's was confirmed by Peter; and John, who added a fourth, gave his sanction to the other three.—The other canonical books are founded on the miraculous performances of the writers, and their conformity to the doctrines of Christ: for what is foreign thereto relates chiefly to the regulation of the church.

As the holy scriptures on the whole are genuine: so neither as to particular passages could they be corrupted, whether Old or New Testament; which de-

pend on and prove each other, and alike require a vindication. They could not have been corrupted either before or at the time of Christ: the Jews were most tenacious and observant of all their religious affairs; the Old Testament was in the hands of every town, nay every family, in Judea: and Christ appeals to it, and acknowledges it's purity, which He expounded; and submitted to it's authority: after his time the scriptures were dispersed all over the world. And they could not have been altered by the Christians; for there were several sects among them at perpetual variance with each other; who, having all of them the scriptures in their possession, would immediately have detected any alteration. St. Victor and St. Isidore say the scriptures were altered by Anastasius in the sixth century: this could not possibly be true; for almost all the passages of the Testament were quoted by authors in the preceding centuries. Macedonius the patriarch caused a few copies to be altered to his opinions: when this came to the emperor's ears, he banished Macedonius, and restored the corrupted copies: this correction of Anastasius occasioned a report that he had perverted the scriptures, and the rumour reaching Victor and Isidore they recorded it. Others say it is impossible for the scriptures to be genuine, for there are above thirty thousand various readings in the New Testament. But this shews the prodigious care taken to preserve those books; for so many various readings are owing to the number of manuscripts; they could not be avoided by so many transcribers, who through ignorance and negligence have made some trivial mistakes: and it is remarkable that none of these readings alter the sense in any matter of faith, or great concernment; most of them being additions or omissions of particles, or small grammatical diversities; or at most some explanatory

planatory note crept in from the margin. One of the most considerable variations is in Epist. 1 *John* v. 7. "in heaven," to the words, "on earth," inclusively, ver. 8. seem interpolated; being probably, at first, a marginal paraphrase, the purport of which is founded on scripture; yet it is not in the Vatican and Alexandrian MSS. nor those of Rob. Stephens, nor that of Vienna, nor many others. The *Antiquum Bibliorum Correctorium* says it is not in the ancient Greek or Latin MSS. nor in the Syriac. Athanasius against the Arians quotes it not. Œcumenius, in his comment on this epistle, is silent about it; so is Bede. The *Traclatus de Baptismo Hæretico*, and Ambrose de *Spiritu Sancto*, quote the sixth and eighth verses uninterruptedly.

Mark the xiith, verse 42, "which make a farthing," is a marginal note crept into a wrong place; it relates to the preceding verse: two leptons do not make any thing like a quadrant, which is rendered a farthing; seven leptons are equal to a chalchys, two chalchys make a quadrant, or fourth of an obolus; six of which made a denary, or Italian drachma, or 7d.  $\frac{3}{4}$ ; six chalchys were nearly one penny: a quadrant then was the third of a penny. He says, the rich threw in many chalchys; on which it was remarked well in the margin, two are a quadrant. The copyist took the two for a sort of catch-word, and applied the note to the two leptons below; and, instead of repeating the word two, substituted a pronoun relative to it, which in the Greek is in the singular number, and quite ungrammatical. To urge the lepton and quadrant were equal, from *Matt.* v. 26. and *Luke* xii. 59. is vain: the places tally only in sense.

*Matt.* xxvii. 9. Jeremiah is substituted for Zechariah; yet, palpable as the mistake is, the church is so

cautious about alterations of the scriptural text, that this passage has undergone no correction.

Gal. iv. 25. Bentley well observes "For this Agar is mount Sinai in Arabia" to be an interpolation.

Rev. iii. 12. The Elzevir edition reads " $\lambda\alpha\sigma\upsilon$ ", where Rob. Stephens has  $\nu\alpha\sigma\upsilon$ ; which our translation rightly follows.

Rev. vii. 6. The reading affects one whole tribe of Israel: instead of Manasse, many have with great probability remarked it should be Dan; mistaken for the contraction Mân. in the manuscripts: the tribe of Joseph including Ephraim and Manasse, tho' Ephraim and Manasse were two distinct tribes as to each other; Joseph being that great branch of Jacob which produced these subordinate ones. If one of these inferior branches is mentioned by it's name, the other would likewise be; and not by the general name inclusive of and equally relative to both; for, in fact, there is no tribe of Joseph at all in contradistinction to Manasseh, but inclusively: therefore to say Joseph and Manasse, instead of Ephraim, is the same as to say the Scots and Britons, instead of the English. That Ephraim and Manasse were comprehended as one under Joseph, see *Gen.* xlix. 22 and 28. Though some critics have presumptuously excluded Dan from the book of life, from the character given of him by Jacob, which they falsely assert to be that of a seducer; yet the characters of Reuben, Simeon, and Levi, seem more justly to entitle their tribes to such a sentence. Christ tells his disciples even to imitate serpents, *Mat.* x. 16. When the twelve gates of the New Jerusalem are assigned (*Ezek.* xlviii.) to the tribes of Israel, one is named for Levi, another for Dan, another for Joseph; where the tribes of Ephraim and Manasse must be content to share the honour between them.—That this is an error  
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the 4th verse puts out of all dispute, which mentions that the number sealed was out of every tribe of the sons of Israel.

As to errors of translators, the most common are of these three sorts: Gender; for though the learned languages apply the masculine and feminine genders to inanimate nouns, we do not: Next, the sign of the future tense, *shall* instead of *will*; which often causes a great difference: a foreigner falling into water in England is said to cry, I will be drowned, none shall help: Lastly, Particles; the same word is often to be rendered with, *a*, or, *the*; and sometimes without either; as, man, a man, the man. *Mark xi. 13.* is a striking instance of the importance of this distinction: for, in our translation, the omniscient Messiah is said to look for figs when it was not the season, and cursed a tree then barren. Now it was no error; but only his manner of instruction. Yonder, says He, is a flourishing fig-tree; I could eat some of the fruit; for, though it is not the general season for ripe fruit, this promises fair to be a double bearer, producing an early crop. By this means He induced his disciples to examine the tree, and thus satisfied them it was not of this profitable sort, and of course a proper subject for a display of his power of punishing, especially as it grew probably on the waste, in which case it belonged to no particular owner: not being worth preservation, agreeable to several of his allegories, He gave a demonstration of his power without any detriment.—The season that year was unfavourable to the spring crop, so that none but good bearers had any fruit. In Judea there is usually a spring crop; yet this spring was not *a* (good) season. They had likewise a spring crop of corn, *Luke vi. 1.*

Concerning Christ we have likewise the testimony of Pagan writers, as Suetonius, Tacitus, Pliny. Nay  
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we have even that of infidels; for Celsus, Porphyry, Julian, and Hierocles, have made no scruple to affirm this truth, though professed enemies to Christianity. The following particulars were noted by Pagan writers in or near those times. 1. Augustus cessed or taxed the empire: Tacitus, Suetonius, Dion. 2. A great light or new star in the east, which guided the mages: Chalcidius. 3. Herod slaughtered infants: Macrobius. 4. Christ had been in Egypt: Celsus. 5. Pilate, prefect of Judea, crucified Christ: Tacitus. 6. Christ did miraculous cures and other works: Julian, Porphyry, Hierocles. 7. He predicted things truly; and at his passion there was an earthquake: Phlegon. 8. Christians worshipped, and would die sooner than blaspheme, Christ; and receiving a sacrament, by it entered into a vow to avoid sin; held private assemblies of worship, and united in hymns: Pliny junior. 9. St. Peter, whose miracles are recorded in holy writ, did miracles: Julian. 10. Evil spirits were subject to them: Porphyry.—Now that evil spirits were overcome by the prince of evil spirits, is a contradiction to reason, as Christ observes; the assertion is blasphemy against the Holy Ghost; and an improbability, as the Christians abominated magic. Pagans could do little more: for facts done in their absence, and perhaps before the disciples only, could not be related by them as eye-witnesses; and if from belief, they would then cease to be Pagans.—Quadratus, a learned Pagan of Athens, said, “His works were seen of those who were healed and raised; and those were seen then and long afterwards, while Christ was on the earth, and after his departure, nay some of them in our days.” Which was sixty years after the passion. He was convinced and converted: had he not, who could have believed him sincere? It was not his own cause, till he found it  
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the cause of truth; which he sealed with his blood. Aristides joined the above in profession and in an apology for the same, which Ado Vinnensis found extant in 870. Ireneus, Tertullian, Clement of Alexandria, Origen, and Cyprian, give testimony to the whole history of Christ; and three, if not four, of these five fathers were Pagans at first.

There are internal and external proofs of the truth of this religion. The internal are such as arise from the religion itself; the precepts and rewards: the external are prophecies and miracles. The intrinsic worth of Christ's doctrines are self-evident: believe Me for the sake of the very effects, *John* xiv. 11. and x. 25. "A corrupt tree cannot produce good fruit:" *James* iii. 11. "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man:" 2 *Cor.* vii. 2. Where else can we find such instruction, such rebuke, such encouragement, such consolation? The example of the primitive Christians, by putting their tenets into practice, and shewing their beauty in the purity of their manners and in social affection, greatly contributed to the proof of the Christian system, and the confirmation of proselytes in the belief thereof. The letter of Mark Antonine, whose army was preserved by a shower, when the trees were destroyed by lightning, gave an instance of the efficacy of unfaulting faith, ascribing the mercy to the prayers of the Christians. This is lost; but is referred to by Tertullian: as are also the writings of Hegesippus, which was a history of Christianity to his time, who flourished in the second century. Lactantius says, the fortitude of the Christians under martyrdom induced many to embrace the faith, as the spectators believed something divine must have supported them under their horrid persecutions.—Prophecies are of two sorts; of Christ, and

and by Christ. Were it not for erroneous tenets crept into the Christian system, it would be wonderful that the Jews could reject the New Testament, which confirms their hopes grounded on the Old; and remarkably corresponds with the latter in point of the new covenant, and the Person expected to ratify it. Christ says, "Search the scriptures, they are they which testify of Me:" *John* v. 39. and ver. 46. "Had ye believed Moses, ye would have believed Me; for he wrote concerning Me:" see *Deut.* xviii. 15. Those prophets, who declare their restoration, characterize our Redeemer: "Whom man despiseth:" *Isa.* xlix. 7. "Whose visage was so marred, more than any man:" lii. 14. "A Man of sorrows, numbered with transgressors, bearing the sin of many:" see the famous liiid chapter. "Who hid not his face from shame and spitting:" l. 6. Other criterions of the Messiah are: "A voice in the wilderness, Prepare ye the Lord's way:" *Is.* xl. 3. so *Malachi* iii. 1.—Then, "Zabulon, &c. saw a great Light." *Isa.* ix. 1. "The eyes of the blind shall be opened." xxxv. 5. Jeremy says, "A woman shall compass a Man." xxxi. 22. A new covenant is promised; not external rites, but a mental law, ver. 31. so, *Hof.* vi. 6.—*Isa.* ch. i.—*Jer.* iv. 4. Micah foretells his advent out of Bethlehem, v. 2. Hosea says, "Out of Egypt I called my Son:" xi. 1. Zechary, He was to be "meek and lowly, riding on an ass:" ix. 9. "The price of his blood was thirty pieces; and the Lord said, Cast it to the potter:" xi. 12. "They looked on Me, whom they pierced:" xii. 10. He speaks of "the wounds in his hands, received in the house of his friends:" xiii. 6. Daniel, of whom Ezekiel testifies, says, ix. 26. "After sixty-two weeks Messiah the Prince was to be cut off, but not for Himself." Haggai says, "The glory of the latter house shall

shall exceed that of the former :” ch. ii. 9. He owns the first excelled in architecture, ver. 3. and explains the paradox, ver. 7. by the Messiah’s presence in the other ; which must have been the advent of Christ, or the prediction can never be fulfilled. The sceptre’s departure from Juda at Shiloe’s advent, *Gen. xlix. 9.* shews his power was not to be temporal : the end of the regal power was to be before He knew good from evil, *Isa. vii. 16.*

And whom do the Gentiles seek? *If. xi. 10.* and *lx. 3.* Is not the universe submitting to Christ? The prophecy of his being born of a virgin particularly relates to Jesus, *If. vii. 14.* Now if the account of her conception had been false, the child might have been still-born, or a female; or died in infancy, or proved an idiot, or villain. But the prophecies shew He was then to be expected ; and Herod’s jealousy proves the expectation that really arose from the prophecies ; which however describe his humble state. Now no other came ; therefore He was the Person intended : and if there was to be a temporal prince beside, he would have spoken thereof, as John did of Him, and He of the Holy Ghost : and the sceptre then could not have departed from Juda : therefore his power relates to his spiritual reign and second advent : *John xiv. 2.* The prophecy, as it respects Ahaz, bears a negative sense, namely, that the sovereign power should not be taken from the two kings of Israel and Juda till an event should happen, of which Ahaz could not conceive the least probability, and therefore flattered himself with the hopes of a race to succeed till the end of time. The positive sense relates to our Saviour, agreeable to the application in St. Matthew. Now no other virgin is allowed to have conceived ; and Mary’s delivery was attended with the consequence predicted ; for before Christ’s nativity the

Assmonean race of kings was at an end, Herod being a foreigner.—His own prophecies are in a good measure likewise fulfilled; as, the destruction of the temple, the downfall of Jerusalem, the propagation of the gospel, the persecution of the apostles, Peter's denial, his own resurrection. Some of these were contrary to all probability. What more unlikely than Peter's conduct: he thought so himself, honest as it was to record it, as in Mark's gospel, which he inspected, where it is represented in the most exaggerated manner. What more unlikely than a persecution for tenets and precepts so irreproachable, so commendable: what, than the universal establishment of his word amidst a general and perpetual persecution? Indeed Providence is eminently conspicuous throughout the whole. The length of life in the primitive promoters of Christianity is remarkable. St. John lived till A. D. 100. Polycarp, his successor, was martyred 167. Irenæus 202. Origen 254. Paul the hermite 343. So Simeon, kinsman to Jesus, and one of the seventy sent to propagate the gospel in his life, was bishop of Jerusalem when besieged, and led his flock thence to avoid the portended ruin, A. D. 107. Origen tells Celsus, the Jews scattered over the globe should not be restored: and Julian himself could never rebuild the temple; fire, tempests, and earthquakes, opposed his resolution. Chrysostom tells the Jews, "their young men know it, and the marks are still in the rubbish;" that Julian, instead of confuting, confirmed the prophecy. Others of his prophecies are still depending; as, a general defection from the faith; the conversion of the Jews; the end of the world, of which the fall of Jerusalem is a type, as the judgment of the Jews prefigures that of mankind. In like manner the prophecies of his apostles are yet depending; as, the recalling of the Jews, by St. Paul;

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the destruction of the scarlet whore, and the last day, by St. John; some of whose are already fulfilled, as the invasions of the Arabs and Saracens. It is as reasonable therefore to expect those, which are yet unaccomplished, will in due time prove equally true.—Miracles, as they were supernatural, proved the performer to have a divine commission, and therefore the doctrines he taught by virtue thereof to be of divine authority. A negative proof that these miracles were really performed is, that they were never controverted by the most virulent enemies to the Christian religion: Celsus and Julian, violent atheists and learned men, could not but own that Jesus had performed such: Hierocles opposed to them the magical feats of other men, which was a plain confession of these: had they never been performed, He would have been detected, and, instead of making many learned profelytes, He'd have been the object of their ridicule; and so many saints would never have defended his doctrine with their lives, whom they knew to be an impostor. Judas, the purpose of whose treachery, in the divine plan, seems to be to acquit Jesus of imposture, as the public cavils of freethinkers tend only to set the gospel in the fairest light, like genuine gold after a fiery trial, disclosed no cheat of Christ, but confessed his own guilt and his Master's innocence. Christianity was not introduced in a dark age; but when learning was at its height, and truth the business of man. Among others, three were converts to it and martyrs, each a member of a famous senate: Joseph of Arimathea, of the sanhedrim; Dionysius of the Areopagus; and Flavius Clemens of the Conscripsi. Tertullian says, their councils, courts, and armies, were full of Christians: Arnobius, that their orators and philosophers had embraced the tenets of that sect, instead of

of their own. To the list of converts Athenagoras is no small ornament.—The positive proof of these miracles is that they were attested by persons who were eyewitnesses of the facts; and to confirm this testimony, many Jews and others, through a full persuasion of the divine authority of the Person who performed them, from the very performance of them were converted to the Christian religion; and though the Captain was ignominiously slain, yet, so fully convinced were they of the truth, they maintained it even to death, to the death on the cross. Miracles were performed in behalf of Christianity, by God, by Christ, and by the apostles: as, a voice from heaven; an extraordinary eclipse; the cloven tongues; the raising of the dead; the resurrection; healing persons born cripples; and exorcisms. Now that these miracles were supernatural is plain, since in their very essence they were beyond all the known powers of nature; for instance, reviving dead bodies even from a state of putrefaction; distinct sentences uttered out of the heavens; illiterate men suddenly speaking foreign languages: those miracles could be no imposition at all, for they were performed before several who were enemies of Christ, and desirous of detecting any imposture: neither could devils work them; for the doctrine established by them was entirely in its nature subversive of all power of demons.

The resurrection is a miracle which above all establishes the truth of Christianity; a full proof thereof is therefore of the highest consequence to the religion it supports. Now this is a matter of fact: it will not amount to mathematical demonstration, but only probability founded on moral evidence; and not being conformable to common observation and experience, depends on the credibility of the testimony. Now this depends on the number, skill, innocence, design, and consistency

consistency of the witnesses; and must stand the test of contradictory evidence. As to the number, there were twelve apostles, seventy disciples, and 500 proselytes. In regard to skill, it required only common skill, since they conversed with Him after they had seen Him crucified and buried. For their innocence, nothing could tempt them to be otherwise but either wealth, honour, or pleasure: now they were promised beforehand, and could expect from the specimen in their Leader's fortune, and most unquestionably received, the exact reverse of these, namely, poverty, ignominy, and persecution. We may presume then their design was to establish the religion they believed to be true; and it is plain they did believe it so from their propagating it even at the expence of their lives: Could vanity have a share in Peter's confession of his own timidity? could obstinacy influence the apostles to persist to death? in themselves so irresolute that they deserted Christ to a man, particularly Peter, notwithstanding previous admonition. The evangelists would not propagate a falsity knowingly; it was contrary to their tenets; the detection thereof would destroy their doctrine. With respect to their consistency, never was there any matter of fact attended with so many important circumstances, related by so many historians with so much consistency: there is not the least contradiction between the gospels; whereas, in affairs related by other historians, they are always attended with at least a seeming diversity. That there is no real disagreement between the several histories in this capital point will appear from the following explanation and connexion of the several relations.

Peter and John having been at the sepulchre, their accounts must have the greatest weight, being from their own knowledge: for though the apostles were inspired

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in an extraordinary manner whenever necessary, as in the performance of miracles; yet where human powers were sufficient, as in the relation of facts come to their knowledge, the preservation of such powers is all that was requisite, and an extraordinary interposition of the Holy Spirit would seem to be superfluous: so St. John says, the Holy Ghost shall bring all I have told you to your remembrance, xiv. 26. Now John wrote his own gospel, and Peter is reputed to have dictated Mark's; therefore the particular relations of Mark and John are principally to be attended to; and the general accounts of Matthew and Luke must be explained by the others, not because they are erroneous, but not full and explicit on this head as the former. St. John then particularly describes Magdalen going twice to the sepulchre: and the last time she saw our Saviour: the other evangelists mention the women generally as going there, but are silent about Magdalen's second trip: and Matthew says Christ was seen of them, in a summary way using the plural for the singular, and not particularizing which of them saw Him; a manner of expression he frequently uses, as chap. xxi. 7. see *Mark* xi. 7. But St. Mark, though he as well as the rest only touches on the women's visit in gross, yet alludes to John's particular account, telling us Christ first appeared to Mary Magdalen. Take the several particulars recorded by all the evangelists in the following order: St. Matthew says, Mary Magdalen and the other Mary (the mother of James, adds Luke, who adjoins Joanna and other women, as Mark mentions Salome) ere it well dawned (as John hints) came (or went) to the sepulchre to see it (says Matthew), and reached there at sun-rise (says Mark), bringing spices (adds he and Luke). And behold there was a great earthquake; for an angel of the Lord descended from

heaven, and came and rolled back the stone from the cave's mouth and sat upon it, and his countenance was like lightning, and his raiment white as snow; and for fear of him the guards shook, and became as dead men, (Matthew). And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And on looking they saw the stone was rolled away, being great. (Mark, so Luke; and John says Magdalen found it so, as she was forwardest in making the report, though in company with the other women, as Luke declares). And going into the sepulchre they saw a young man sitting on the right side, clad in a long white garment (the angel whom Matthew tells us removed and sat on the stone when the guard was terrified), and they were affrighted. On this (Matthew agrees with Mark that) the celestial messenger bids them fear not, he knew they sought the crucified Jesus: and (according to Luke who observes another apparition accompanied that which spoke, and that the women fell down through fear) asks them why they sought the living among the dead. Come, says Matthew, lift yourselves up and approach nearer, that ye may be certain He is not here; observe and examine the place where the Lord lay; (for Luke says they missed the body on their first entrance; though their understanding might be so staggered, that they would not be able to ascertain the fact, through the surprize occasioned by the vision; which, notwithstanding the pains taken by the angels to recover them out of their astonishment, seems to have been the case of Magdalen on her return, and on her second visit, when she tells the supposed gardener the body was removed: then the angel tells them plainly that) He is risen, as He said. Remember (says he, according to Luke) how He spoke to you in Galilee, that the Son



of man must be crucified, and the third day rise again. Go (adds Matthew) tell his disciples (Mark names Peter in particular who had disowned Him) He is risen from the dead; and lo He goes before you to Galilee (as He told you, adds Mark), there shall ye see Him; lo I have told you: and they fled with precipitation and great amazement (without uttering a syllable to any, says Mark) till joining the eleven, to their no small satisfaction, after so great astonishment, they disclosed all their extreme fear had suffered their memory to retain. But Magdalen, in her first hurry, says only that the body is gone (see John); the men, dubious of the fact, Peter (whom Luke mentions in particular) and John with him, as John himself says, go there, followed by Magdalen; they see the cloths, and miss the body, and thereupon believed Magdalen's first report of his being stolen, which they instantly ran away with, without hearing all that had happened to the women: and thus return without seeing Him, which is what Cleopas and his companion tell Jesus on the road, *Luke xxiv. 24.* though these had then heard the whole angelic revelation. Magdalen stood (that is, remained behind Peter and John), and on looking in, as she was without the sepulchre (by which it seems she was timorous, and perhaps the first time was so lost as to have no distinct knowlege of the angel's assurances; and the rest through fear and haste, in which she even exceeded them, were unable to inform her thereof) she saw two angels in the tomb. On their asking why she wept, she tells them (the former vision having so terrified her, that it is probable she was incapable of observing the revelation then made) the body is removed she knew not where: and turning herself back (in order to depart) Jesus appearing, she, at first supposing the gardener might be there, asks Him where the body is.

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But on his calling her by name, and in his usual tone and manner, she turned to look more full at Him, and flew to embrace his knees (and worship Him, as Matthew declares, though he has not particularized the person); but He tells her not to touch Him (in the way of adoration) for He had not yet ascended; but bids her tell the disciples He was preparing to ascend, and repeated to her the appointment in Galilee, perhaps finding the angel's words not imprinted on her mind: (this Matthew mentions of the women in general; for Magdalen having gone with the rest to the sepulchre when they saw the stone removed; as Christ was therefore seen by one of the party, the evangelist in a summary way records the fact in general terms, which strictly relates to Magdalen in particular, throwing the two visits together, and applying to the women promiscuously what likewise happened to one of them when alone afterwards). Magdalen tells this to the disciples, who could scarce credit the relation; see Mark. But the two on the road (see Luke) had not heard the event of Magdalen's second trip.—Having summed up the particulars of this important event, let us next examine the contradictory evidence. The sentinels affirmed the apostles stole the body. Now they must have been either asleep or awake: if asleep, they knew it not; if awake, they would have prevented it: and we hear nothing of military punishment for neglect of duty, which would have refuted the charge of a bribe to make a false relation. This evidence weakens not the proof of the gospel, but rather confirms it. Finally, never was there a matter of fact that contained so full a proof of its truth as does the religion of Christ.

If any are so far from giving credit to a divine inspiration, that they disown a Divine Being; I shall not undertake to convince them of the necessity of a first,

single, infinite, self-existing, independent Cause; nor that matter and motion cannot be the cause of thought and volition; nor prove a contriving Cause from the symmetry and similitude of parts in the animal creation, every living creature being a perfect twin in itself; or from the mutual correspondence, relation, and sympathy of things, as male and female, the dam and her young; effects not of chance but design: for casualties (a term in fact without foundation) are not attended with a perpetual uniformity. Just are David's conclusions; "He who planted the ear, shall He not hear? or He who made the eye, shall He not see?" He draws this striking inference, that as this supreme Cause has vouchsafed to bestow on man discernment sufficient to distinguish his power, wisdom, and benevolence, from their effects in the visible creation; it merits our serious consideration whether God, who granted this faculty to mankind, as He made all things else, to be subservient to his own glory, will not resent our abusing it to his dishonour, nay his utter annihilation. "He that teaches man knowledge, shall not He punish?" *Pf.* xciv.—"He that is unjust, let him be unjust still." *Rev.* xxii. I write for the well-disposed Christian; "That ye may know how ye ought to answer every man;" *Col.* iv. 6. And that conviction may establish belief; for, "Blessed are they who have not seen and yet have believed." *John* xx. 29.

Here follow some general rules for reconciling any seeming inconsistencies between the several historians; for the disagreements between the gospels are, on examination, so far from disparaging the truth of our Saviour's history, that they strongly evince the veracity of the same; as the more narrowly we inspect into the several accounts, their reconciliation becomes more visible; whereas, where errors really exist, the more  
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closely they are searched into, the plainer they appear. The evangelists are generally observed to clash on the following accounts: while one relates any matter verbally, another gives only the sense generally, not the identical expression; like as Cornelius tells Peter the angel's declaration, *Acts* x. 4. and 31. Thus the third person, *Matt.* iii. 17. is reconciled with the second, *Mark* i. 11. So where the institution of the sacrament is variously related, see *Matt.* and *Luke*. And the inscription on the cross. And thus, though the prophets say not punctually He shall be called a Nazarene. *Matt.* ii. 23, yet that in effect He should, by undergoing denominations of a like ignominious purport: and Zechary says it figurately, under the hieroglyphic of a branch, the name of which in the original resembles that of Nazarene. As Christ's doctrine was delivered in the Syro-Chaldaic, a dialect of the Hebrew, though his history is handed down to us in the Greek; therefore the sacred penmen might each have the same precise expression presented to his thoughts in the original, yet they might well render it in another language by different words: and this might be so ordered by the Holy Spirit, that while they say the same things wonderfully often in the same words, yet by mentioning other matters in different words, one history, at the same time it confirms the other, proves notwithstanding that neither of them is copied from the rest; and that all of them are true relations of unquestionable facts. One evangelist often differs from another, only as one would differ from himself in relating the same matter twice; as Luke's accounts of the ascension; and also of Paul's conversion in the ninth, twenty-second, and twenty-sixth chapters of the *Acts*.—But where expressions wholly different in sense occur, the several facts are all to be admitted; all the assertions are equally true: one there-

fore is not to supplant another; but they follow each other in a regular series, and form a continued narration: thus the angel declares Christ to be risen, *as He said*; to which he subjoined, as in Matthew, *so I have told you*. Each of the evangelists have delivered as much as is necessary to salvation; but between them all they have set forth but a small part of our Saviour's history, *John* xxi. 25. and see *Matt.* xi. 21. And this might be that the necessary might not be lost in the superfluous; and that the important might be distinguished and comprehended by ordinary capacities: while each historian delivering different particulars shews the life of Christ was a life of miracles. As each historian then has omitted innumerable circumstances, every one has connected distant facts as if they happened uninterruptedly: by which means, in comparing the several accounts, there often seems a disagreement; because, after a particular fact, different matters ensue in the different relations; all of which are true: but one takes notice of an incident which happened perhaps on the following day; another passes on to an event which occurred not till several weeks afterwards. Also many things happened repeatedly, and each time were attended with circumstances wholly different; and in this case the narratives vary, as they respect occurrences which appear the same from some circumstances, but differ in point of time and other particulars. But where doctrines appear to clash, or discountenance what appears to be admitted elsewhere; the likeliest way to reconcile them is to compare the various passages with one another, with their particular intent, with the general tenour of the gospel, and with our mighty Pastor's whole demeanour through life. A due attention to these considerations will acquit the gospel-histories of inconsistencies they may at first sight  
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be suspected of: yet some indeed arise from errors of copyists, and often only of translators,

Let me add a word concerning the necessity of the gospel-dispensation. It was requisite men should know their vitious propensity was not implanted in, but contracted by and derived from, Adam; that God's justice and purity required an atonement, while his bounty and love provided a suitable One: also the obligations they lie under on this account, and the methods of securing the benefit,

## DISSERTATION *on* The TRINITY.

THERE is in the Deity an operative, communicative Nature, which made the universe, and is called "the Word;" and, "the Word of God," *Heb. iv. 12.* and *xi. 3.* "Omnipotent Wisdom," *1 Cor. i. 24.* "the Divine Light," *John i. 7.* and *1 Tim. vi. 16.* agreeable to the Persians. The Eternal Mind, agreeable to the Greeks. Reason, according to the Chinese. Infinite Intelligence; the Immutable Word of Truth; the Voice of divine Reason; the Living Law of Nature. This is divine and eternal; and becoming incarnate, was, contrary to the Arians, God incarnate; begotten as to his human nature, and the Son of God, *Luke i. 35.* a name given the man Christ above every name, *Phil. ii. 8, 9.* God Himself as to his superior nature, which shall reign for ever, *Heb. i. 8.* and *Luke i. 33.* Though as man the Son shall be subject to the Father, that God may be all in all, *1 Cor. xv. 28.* This superior Nature, being eternal, could not be generated; as this implies a series of cause and effect, a beginning to what is infinite. In God's eternal purpose the creation was designed, *Heb. iv. 3.* and Christ held the first place therein as a creature, as a man, though God's image, *Col. i. 15.* *Eph. iii. 11.* and for his sake and merits the world was made, *Col. i. 16.* So *Eph. iii. 9.* God created all things through Jesus Christ, not, as our translation reads, by Him; for

for this universal Cause was not Jesus till the incarnation. God at length, in the character of the all-creative Word, Wisdom, Reason or Intelligence, condescended to become incarnate, *John* i. 14. in the Person of Jesus Christ, who was the "Godhead bodily," *Col.* ii. 9. "the Lord from heaven." *1 Cor.* xv. 47. "God manifest in the flesh," *1 Tim.* iii. 16. and therefore his blood is God's, *Acts* xx. 28. and his life, God's, *1 John* iii. 16. So St. Thomas calls Him, "My God," *John* xx. 28. And St. Paul, "God ever blest," *Rom.* ix. 5. By this incarnation, the Word became the Monogenes, the sole-begotten Son of the Father; agreeable to St. Paul, after the Psalmist, "This day have I begotten thee," *Heb.* i. 5. "He limits a certain day," says St. Paul, *Heb.* iv. 7. Thus Christ is *the Son of God*, not as the eternal Word, but the incarnate Word; that is, as to his humanity: as is confirmed, *Mark* xiii. 32. where the Son declares his ignorance of the day of judgment, though Christ as God is omniscient. This eternal Word then is Christ's divine nature, being the character of God in all external operations, as the Holy Ghost is in internal acts, or impression on the "inner man;" even on the man Christ, *Acts* x. 38. while God is distinguished, in his paternal capacity, as the general Father of all and particular Father of Christ, and abstracted from Christ's humanity presiding over all things by his will, and executing all things by his intelligent nature, which assumed and informed the manhood, and stands in a filial respect as connected with humanity. Thus Christ's divine nature is farther distinguished from the Father than by the incarnation, namely by it's operations; for though it owes no generation to any father, being eternal, yet the Deity is to be distinguished as the second Person

Person, or the Word which became incarnate, in all external actions of the Godhead; as, *1 Cor.* x. 9. *Heb.* xi. 3. which second Person became the Son, became Jesus Christ by incarnation: so the third Person is to be distinguished in all internal acts of the Deity, see *Heb.* iii. 7. In fine, the Trinity is to be distinguished by the several characters the Godhead acts in, the operations It performs. God in these three capacities is one God: for two infinite beings cannot be; as the infinity of one must abridge the other's; and scripture tells us, God is One, *Mark* xii. 29. From God's infinity we learn the Holy Ghost's proceeding relates sometimes to effects, and sometimes to office and human conception; never to Origin: for what is infinite cannot come where It was was not already, nor aught depart from It. So the Son is detached from the Father as to office, incarnation, and human perception; for absolutely, in the divine Nature, the Godhead, Father, Son, and Holy Ghost, is infinite and eternal: and the subordination of the Son and Holy Ghost to the Father, and the Holy Ghost to the Son, *Gal.* iv. 6. *John* xvi. 7. relates to effects as to the Holy Ghost, to the manhood also as to Christ.—There is but one God; the Father is God, the Son God, the Holy Ghost God: these three then are one God. Yet the Father is not the Son, nor the Son the Holy Ghost: they differ in office, volition, expression, impression: these three departments constituting the Deity's special characters; God in his general character being Father, Son, and Holy Ghost. Thus Christ as to his divinity unites Himself with the Holy Ghost; I will not leave you orphans, I will come to you." *John* xiv. 18. and see ver. 23. Christ's subordination respects office, and his human nature; and his distinction of Son, his

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incarnation. The Holy Ghost's subordination is only as an effect; as the divine Cause of inspiration and grace the Holy Ghost is God, therefore no inferior. So, where Christ speaks to us of prevailing with the Father to send the Holy Ghost, He speaks in his inferior nature of humanity mediating with his paternal, superior, and divine nature abstracted from mortality. But in his divine nature He is that God, who is Father, Son, and Holy Ghost; though, in the particular respect of his being the Godhead corporeally, He is in the special character of God the Son, and so far is not God the Father, who is the divine Author of Christ's human nature and the incarnation. So the Holy Ghost is that God, who is Father, Son, and Holy Ghost; yet properly as Holy Ghost is the inspiring God; not the incarnate Deity, or Parent God; though as to office acting subordinate to the Father in the incarnation. Yet these three Characters are one individual God, one divine Agent acting in several capacities. This our Saviour plainly indicates, *John* xiv. 23. We (Father, Son, and Comfort, as God) will come and reside with you: so ver. 9. who has seen Me has seen the Father. Christ was before all things as to eminence and preference in God's plan; in which He was the First-born of all creatures, as also of the resurrection, that He might in every respect have the pre-eminence; but herein, as He is styled creature, *Col.* i. 15. it shews this relates to his human nature; for the sake and merits of which God made the worlds, agreeable to his eternal view, design, and wisdom. When God assumed humanity, He, as God the Father, willed a generation of Himself into the incarnate Deity, or God the Son, as a divine Agent in a human body, carnally distinct from God the Father; operating in this determination



as Father, but in the very act of generation by his divine Spirit, or in quality of God the Holy Ghost, *Luke i. 35.* and, in this character of God incarnate, became, from the Wisdom of God, the Son of God. Thus even the Jews attributed divinity to the Son of God, *John v. 18.* This, as to the divine nature of the Son, was an internal generation; for, God being infinite, nothing can be beyond or without Him. This generation, being God's eternal will put into execution, was, in the divine purpose, eternal: however God's act gradually appears to man, there is no succession in eternity; otherwise there is an addition to what is infinite, which is a contradiction. Waterland then is right in allowing the distinctions of the Trinity arise from their offices; and Clarke allows this likewise, *Part 2. Sect. 4.* Whitby erred at last in allowing three individual agents in Clarke's sense, who makes Christ's divine nature, and the Holy Ghost, to be absolutely inferior to God the Father, which is making them less than absolutely divine. There is no inferiority even as to source and origin; they being all co-eternal, coequal, and mutually inexistant. Their inferiority respects office and character: and they are three distinct individual Agents, Persons, or Characters, not as to their divine Being, but as to the parts they act. As a king may be a general, and pontif likewise; as to Being, the same person; yet as to office, a different agent or person: but in this comparison between a corporeal being and a spiritual, the former is visible to us; we see his dimensions and figure, and appropriate person to his substance: but a spiritual being not being the object of our senses, we look on the Deity in his three Characters as three different persons; and place relative differences on the footing of essential; when they are essential

sential to office only, not the divine Nature. This afforded Collins an opportunity to ridicule our divines, as holding three distinct individual agents to be but one individual agent. Whitby was betrayed into an Arian concession by the confusion and absurdity of the established notion; namely, a second Person in the Deity from eternity actually generated, who was the first Person's instrument in the creation, begotten of his nature, and standing as to his divine nature in a filial relation to Him; and yet, notwithstanding this plain indication of a series and subordination, the second Person is maintained to be coequal and coeval, absolutely eternal, independent, and totally God. The palpable contradictions in these propositions staggered Whitby, and from a pious but vain apprehension that the evidence of right reason would contradict the evidence of scriptural truth, he wrote his dissuasive from enquiries about the Trinity, and instanced Whiston and Clarke; tho' he presently compleated the triumvirate: for the blaze of truth shewed them the present error in a strong light, but was insufficient to extricate them wholly out of difficulty. Whereas the filiation respects Christ's humanity, and the eternity of the divine design as to his generation, and the creation for his sake, and the superiority He was to be invested with therein; all which see in *Col. i. 15—19.* where his human nature is treated of, and He stiled therein the First of creatures.

To be more particular on this arduous and important head, let us now see what bishop Bull says of the Trinity.—“ In the Godhead are three distinct Hypostases; yet but one Fountain or Principle of Divinity, the Father, who only is *Autotheos*, God of Himself; the Son deriving his Divinity from Him immediately; the Holy Ghost from the Father and the Son, or *by* the Son: these

these are so derived from their divine Fountain as not to be separable from It, but exist in It, and be intimately united with It. For if there was more than one Source of Divinity, or the three Persons were each a self-dependent Principle of Divinity, or separate from each other, there would be three Gods. The three Persons subsisting in God are homogeneous, and together simply God; nothing being in God but what is God. The simplicity of the Godhead infers a distinction of Hypostases; for It consists of a pure eternal Mind, which necessarily has an *Ennoia* or *Logos*, a Notion or Conception of Itself, which is *Verbum Mentis*: this is no accident, but a substantial subsisting Word. Gregory Thaumaturgus styles It, "The most perfect living and animate Word of the primordial Mind." Distinct though not divided from the Mind It proceeds from. Athanasius affirms those no wiser than Jews who form an idea of God void of his living Wisdom, or that his Wisdom is analogous to our's; for the wisdom of a human mind does not live or subsist, is only a mental notion or operation; but the divine Word is with God and is God." Bp. Bull goes on, "Without a distinction of Hypostases in the Godhead we cannot conceive God's self-sufficiency and perfect bliss solely in Himself: but admitting this, He appears of Himself a perfect and blessed Society, Father, Son, and Spirit, communicating with and enjoying each other. The fathers understood the Wisdom of God, *Prov.* viii. 22. to be, as the words import, *Υπερβολα*, a subsisting personal Wisdom, that is, the Son of God, whom St. Paul styles expressly the Wisdom of God, *1 Cor.* i. 24. and we learn from many places in Philo, and from the Book of Wisdom, vii. 22—27. that the *Logos*, or Son of God, was known to the Jews under the title of the Wisdom

of God:—If two Hypostases in the Godhead, a third may be. The primitive fathers held the Holy Ghost to be the Trinitarian Bond: hence the ancient Doxology, Glory to the Father and the Son in the unity of the Holy Ghost. Athenagoras affirms “the Father and Son to be one by the unity of the Spirit;” which imports what Augustine and other later fathers say, “that the Holy Ghost is the love of the Father and the Son.” But bishop Bull farther says, “The Father as the Fountain of the Divinity is called the Supreme, to whom the Son is subordinate as to his Source, being God of God, not collaterally, but *subordinately*; his divine nature being communicated by the Father, who alone is divine of Himself, and is the Source of the Son’s divinity.” Yet he requires the Arians only to confess the Son divine in common with the Father: now this is all the scriptures warrant. The divine Wisdom is God with God; the *Lógos* is God, therefore self-sufficient, eternal, and independent; not of; but with, the Father and Spirit; not a subordinate effect, but conjunct absolute Omnipotence: *John* xiv. 23. We must allow three eternal distinctions in the Deity, *Matt.* xxviii. 19. but each of them is still the same God, not separately, but inseparably independent with the Father, and of the same simple self-existent Source. The Three all together are One divine Essence, inexistant, consubstantial, indivisible, independent, and coeternal; distinct only in operation, and the several parts of the divine act displayed to beings of a limited capacity and successive ideas, as creation and incarnation, inspiration and grace, offices of the divine Wisdom and Spirit through the fatherly providence of the Eternal Being of infinite power, intelligence, bounty, and all natural and moral per-

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sections. When Christ, as God incarnate, talks of leaving the disciples, He promises, as already quoted, *John* xiv. 18. "I will not leave you comfortless, I will come to you," as God in the character of the incorporeal Comforter, which his manhood, his human merit, procures to be sent, *John* xvi. 7. *Rom.* v. 15. and to which therefore the mission and proceeding of the Holy Ghost relates. So *John* xiv. 23. "My Father will love him, and We will come to him;" plainly declares, that everliving Providence and Omniscience is always present and subsisting with divine Love, and the mission of One from or by the Other is relative to the order and succession of human events and ideas. Any other notion is inconsistent with the necessary ubiquity of an infinite Being, and big with a division and separation incompatible with the absolute unity and simplicity of the Divine Nature. To give the Arians an effectual blow, let us, after shewing that Christ's subordination respects his office, his humanity, and our ideas, own the error of the established church as to the Trinity. To persist in absurdities gives an adversary the advantage, and makes truth and reason seem irreconcilable. The eternity of the Word, or Christ's divine nature, is indisputable; the eternal *generation* of Christ's divinity is an established, but erroneous, tenet: generation relates to the incarnation, or Son; and the eternity thereof respects the divine purpose. Origen sensibly argues, "Reason was not produced in the Principle, as the Principle never was without It." So Waterland justly says, "Terms for each Person of the Trinity are *ὁμο-ουσιος*, *ἀγγεντος*," consubstantial, underived. And Eusebius stiles the Divinity of Christ *αὐτοθεον*, self-divine, and of unbegotten nature.—The mistake



arose from a misconstruction of the texts that allude to the eternal existence of Christ's humanity and incarnation in God's infinite purpose, as 1 *Pet.* i. 20. however the event took place in order of time:—I construe "the Word," *John* i. 1. (though the Living Divinity, and though the pronoun in the Greek relative to It, is masculine, which is, because the antecedent is so) in the neuter gender, as most consonant to English grammar. So Mr. Addison does heaven, when he means the God of heaven, "'Tis Heaven *Itself*." So we say, The Divinity *Itself*, Providence *Itself*, the Spirit *Itself*, 1 *Pet.* i. 11. the Light *Itself*, *John* i. 9. the nation *itself*. Even *Deity*, is in the Latin tongue rendered by *Numen*, a noun of the neuter gender: which is certainly the most general and prevalent gender in the English language.

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## DISSERTATION *on* CHRIST'S NATIVITY and LINEAGE.

**M**atthew wrote after Luke, as he omitted the ascension and other important matters; which it is improbable he would, had they not been mentioned by Luke already: Matthew's point being to insist on such particulars as relate to Christ's regal character; for which reason he composed a table of the royal succession; and treats at large of Herod's massacre, whose jealousy proves the general expectation, and the flight into Egypt accounts for Christ's escape: for this otherwise, being a fact notorious to the Jews, would have been urged by them as a considerable objection to the truth of Matthew's history. To reconcile this flight with Luke's account of the presentation, which he enlarges on, thus bespeaking an intention to treat of the priesthood; it seems reasonable that Joseph staid till Christ's presentation should be over, at Bethlehem, because a journey back in six weeks time from Nazareth to Jerusalem would be extremely troublesome: Just at the time of the presentation the Magi arrived with their presents; and Joseph set out for the temple, when the Magi resolved to decamp toward their own country. Herod probably was enjoying the thoughts of his stratagem, and in full expectation of the Magi returning with the desired discovery, at the very instant

Jesus was acknowledged by Simeon and Anna. The king thus lulled into a perfect security, during the time he supposed strangers might take in enquiring out an obscure babe newly born, and as yet unheard of by many, afforded a convenient time for the presentation, and therefore the warning to Joseph was not requisite till the Mages were gone, as Matthew tells us: but then little time more remained; therefore the day of their departure being spent by Joseph in the journey to the temple, he had notice from heaven that night to depart instantly; and while Herod was employed in enquiries after the Mages, and in issuing his bloody orders on discovering his being made a dupe of, Christ was conveyed out of all danger; the events at the temple probably not reaching the king that day (if at all) it being understood at first by few, and those, Jews; who might think themselves interested not to make the discovery, as it might marr their hopes, and draw Herod's fury on their own heads, as authors of reports tending to sedition, and contrary to the security of his government.—That the Mages arrived about the time of the purification is consistent enough with the length of time taken up in their journey, and with Christ's age at his baptism. There was an opinion prevalent over all the East, as is learned from Suetonius, Tacitus, and Josephus, that about that time Judea should produce a governor of the world. This was mostly owing to Jews dispersed through all Asia from the time of the Babylonian captivity; yet these Mages seem not to be Persians who had learned this account from the scattered Hebrews, as they would then have been informed that Bethlehem was declared the place of the Messiah's appearance: but they were more probably sages of Arabia, which country bounded Judea on the east, says Tacitus, *lib. 5*. These had

knowledge of the promise made to Abraham, whom they were descended from by Ismael: their prophet Balaam had affirmed, *Numb.* xxiv. a Star should come out of Jacob. A new light appearing in the sky drew the attention of these philosophers; who soon observed, from trial, it inclined to lead them toward Judea, and complied with it in this direction; when coming to the neighbourhood of Jerusalem it fixed there. Finding the promise of an extraordinary Personage, they inferred this light to be his harbinger, as such phenomena were remarked to attend the birth of extraordinary persons. Now it is not improbable that a few persons, filled with the curiosity of virtuosi, and apprehensive of the star's short continuance, should arrive from Arabia in six weeks.

At the birth of Christ, says St. Matthew, the Magi came from the East. Why then a bustle about Christ's age at their arrival? Herod's jealous temper induced him to make sure work by destroying all under their second year at that time: that this was the age enjoined is confirmed by Macrobius. Jesus was still at his native place; Joseph and Mary had no business there a year afterwards; it being on the south of Jerusalem, it was out of their way to the temple from Nazareth, which was toward the North. Are the great variety of conjectures about Christ's age and the time of his birth one whit more probable than St. Luke's most obvious sense? which is tortured even contrary to truth to signify, that He was about thirty, not at his baptism, but commencement of his ministry; it being inferred He might have been two or three years older at his baptism: as though He entered on his office before, and preached the new covenant to others before He took it Himself. Besides, what is plainer than the gospel? He set out from Nazareth to Jordan to be baptized;

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after which He is announced the Messiah from heaven, and went from Jordan full of the Spirit. The age of thirty makes his birth correspond with Herod's last year; the power of Archelaus lasted nine years; during the next year Judea had three prefects, when Tiberius came to the empire.—As vague are the conjectures about the day of Christ's nativity, which is generally computed to have happened on the 25th of *December*, at that time the winter solstice. This calculation is founded on a supposition that Zechary was burning incense on the day of the national expiation, which answered to the 25th of September; and Mary being visited six months after, the end of her pregnancy tallied with the 25th of December. The precariousness of this computation induced others to put little stress thereon; who surmizing from the circumstance of shepherds watching in the fields that it could not be the depth of winter, have tried to fix the time by estimating the course of Abia; for the priests were divided into twenty-four classes, who served in turn weekly; that of Zacharias was the eighth, 1 *Chron.* xxiv. 10.) yet after the return from Babylon it was the twelfth, *Neb.* xii. 1. and the eleventh, *Neb.* xii. 17.) They observe, that when the Maccabee restored the worship the first course began about the middle of December; whence they reckon the eighth course came at length to be about July, and that Christ's birth being fifteen months after fell about September. This is plausible enough, as ewes yearn in such countries twice a year; and it is likely they were careful over the latter lambs. Probably too, as their harvest was about April, they sowed their corn soon in autumn, to be forward before winter, and were keeping their sheep from the green corn. It is certain some time must be allowed for the purification and abode in Egypt till Herod's death,



which happened before the Passover on the fifth of April.

There is no small dispute likewise about the time of the enrolment and prefecture of Quirinus. Judea was not annexed to Syria till the expulsion of Archilaus. The original expression in Luke is conceived to be parallel to that in St. John, i. 15. "He was before Me; and to signify that this register was made before Quirinus was prefect of Syria; but Justin Martyr calls Cyrenius the first procurator of Judea, (for though Varus was a prefect of Syria at Herod's death, yet during the prefecture of Varus Judea was not subjoined to Syria, which it might have been during the office of Quirinus afterwards) and we cannot conclude that Cyrenius was sent as a procurator to Judea on this very account, in Herod's time, as some surmise, tho' a man of consular dignity, to sooth Herod's grandeur, and that He was afterwards prefect of Syria; as Luke mentions not a Judaic procurator, but Syrian prefect. It is probable then this enrolment was not completed for the taxation to take place till Quirinus became prefect of Syria; when the execution thereof caused great disturbances in Judea; for if it had been accomplished once, it is not easy to see why it should meet with so much opposition afterwards: a Syrian governor indeed might be disapproved of, but the imperial taxation must be as equitable now as formerly; that it is likely this matter had been depending all the while: the first interpretation will agree with this account of the matter, when the sense may be, The taxation begun before (but finished when) Quirinus was prefect. Others with less probability read, "The first taxation made by Quirinus (afterwards) prefect of Syria;" as if he was named by an office he did not fill till afterwards, because more generally known by such subsequent appellation.

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Commentators vary no less concerning Matthew and Luke's pedigrees of Christ. Matthew, who styles his the genealogical table of Jesus Christ, for the original word signifies an instrument of pedigrees, which is a canon or table, exhibits the royal succession: for tho' the word we render *begat* signifies as much in it's primary sense, yet it often signifies to produce simply, as pleasure produces pain; so γεννάει signifies not only to be begotten, but simply to be. Now here is one produced, derived, or had from another in a legal, though sometimes an indirect descent, not as sons, but successors.—Though some assert Luke's genealogy to be that of Mary, whose father is styled the father of Joseph, being such by her marriage: yet others more justly conclude it to be the line of Joseph (who under the law, and under God who promised not to fail David but to raise him an heir, was the father of Jesus; and therefore this heir raised in David's line strictly fulfils the prophecy;) according to Joseph's natural and real descent from Heli; thus proving his uncle Jacob's heir. The fathers took Mary to be of the same tribe with Joseph, perhaps from the angel's telling her she should bear a Son, who should fill his father David's throne: yet she might not be surprized at this, though of another tribe, because the father might be of Juda's tribe; and therefore her wonder is, because she has not yet known a man, on which account she apprehended the impossibility of her conception, not the disqualification of her tribe; therefore there is as much reason to conclude her of another tribe as that of Juda, as her cousin Elizabeth was a Levite. Mary's pedigree matters not; for no female, or heir of any female, had any right to the succession: on failure of a male in the eldest branch, the next male line was entitled to succeed: indeed was she an heiress to some private estate, marriage in her own

own tribe would be requisite. On the death of Jeconias without issue, being thus the last of Solomon's direct line, his heir was Neri; who being shewn to be descended from Nathan the son of David, his son Salathiel succeeds to the royal title, and becomes the legal heir of Jeconias. Then Matthew goes on with the line of Abiud, Zorobabel's eldest son, till this branch ends at Eleazar; when Matthan succeeds, who is, by Levi his real father, the descendant of Rhesa a younger son of Zorobabel: and his son Jacob having no male issue, his younger son Heli raises Joseph heir to his brother and to the royal title, the descent of which is Matthew's point. The second Cainan has slipped into Luke's list through the carelessness of transcribers: neither Josephus, Philo, Theophilus of Antioch, nor Julius Africanus, who handled these genealogies, take notice of such a person. Luke traces the pedigree up to God, shewing, however some families prosper while others decline, all have the same Origin; therefore only narrow minds can start objections to Christ on this head. Through a similar oversight one of forty-two is omitted in Matthew's list, as we now have it. This is the first person of the last series. Salathiel's predecessor, whom Matthew calls Jeconias, and Jeremiah, ch. xxii. names Coniah, is called Jehoiachim, *2 Kings* xxiv. 6. Now it is likely that his father, whose name was originally Eliachim, *2 Kings* xxiii. 34. which was changed to Jehoiachim, having thus the same common name with his son, might have the same variation thereof, which might be common thereto; as we substitute Harry for Henry; and that it is the father who is the Jeconiah, *Matt.* i. 11. and the successor of Josiah: for it is there mentioned that Josiah begat Jeconiah and his brethren. Now that the Jehoiachin Josiah's son was not an only son we know, for his younger brother

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ther (Jehoaz) as appears by their ages, was raised to the throne in his elder brother's prejudice, though he is therefore omitted by Matthew, who only inserts David's legal successors; for which reason he omits Ahaziah, Joash, and Amaziah, before Ozias; for Ahaziah's elder brothers being killed, he is in this critical situation made king, perhaps in prejudice of some minor of an elder branch, wherefore he and his sons are passed by till it fell to their right: but we know of no brethren of Jehoiachim or Jeconias, Salathiel's predecessor. The original reading being Jeconias begat Jeconias, and Jeconias begat Salathiel, the copyists not finding two of Jeconiah's name in the Old Testament, (though there were two named Jehoiachim) thought the repetition of Jeconias an error of former transcribers, and that Matthew had really omitted him that was at first called Eliachim, as he had done others; and what might have conduced more to this mistake might be the word which we render *begat*; for it being mentioned that Josiah, according to their interpretation, begat Jeconiah at the captivity, they understood it in a remote sense of the grandson, the son being born long before: later transcribers, for the same reason, have inserted the Jehoiachim omitted, next to Josiah; and thus have fifteen persons in the class preceding the captivity, and thirteen only remains in that subsequent thereto: whereas had they observed the several persons who are produced as successors, they would have rectified the error more exactly; for Jehoiachin, Josiah's son, was actually made prisoner by Nebuchadnezzar. That Matthew names the royal succession Jeremiah shews, who pronounces Coniah or Jeconiah to be childless, notwithstanding the pedigree in the Chronicles, which are at this day erroneous, as 1 *Chron.* iii. 16. in regard to Zedekiah; and I strongly suspect Pedaiah is named there,

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ver. 19. for Salathiel: so Azariah, 2 *Kings* xv. 20. is called Uzziah, who is likewise another instance that Matthew names only the royal succession; as not he, but his great grandfire, was Jehoram's son! By this time we see the necessity of Luke's genealogy, as it was requisite to shew Christ to be David's successor by the failure of the eldest line, and how He came to be next in succession. We find it acknowledged by Josephus that the Jews were very exact in their genealogies, and not only those of the sacerdotal tribe to prevent the intrusion of others, but likewise that of Juda in particular on account of the expected Lord. We find this also by Joseph's journey from Nazareth to Bethlehem to be enrolled. If the evangelists had erred in their tables, the Jews would gladly have exposed the mistake. Simeon, bishop of Jerusalem, Christ's cousin, fell a sacrifice to the emperor's jealousy, as being of the house of Juda.

A TABLE of CHRIST'S Descent from David according to St. Luke, and his right of succession according to St. Matthew.

DAVID	
Solomon	Nathan
Roboam	Mattatha
Abia	Menan
Afa	Melia
Josophat	Eliakim
Joram	Jonan
Ozias	Joseph
Joatham	Juda
Achaz	Simeon
Ezechias	Levi
Manasses	Matthat
Amon	Jorim

Josiah



# CHRIST'S NATIVITY and LINEAGE.

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## DAVID

Jofias	Eliezer
Jehoiachim	Jose
Jeconias	Er
	Elmodam
	Cofam
	Addi
	Melchi
	Neri

Salathiel  
Zorobabel

Abiud	Rhesa
Eliakim	Joanna
Azor	Juda
Sadoc	Joseph
Achim	Semei
Eliud	Mattathias
Eleazar	Maath
	Nagge
	Elli
	Naum
	Amos
	Mattathias
	Joseph
	Janna
	Melchi
	Levi

Matthat

Jacob

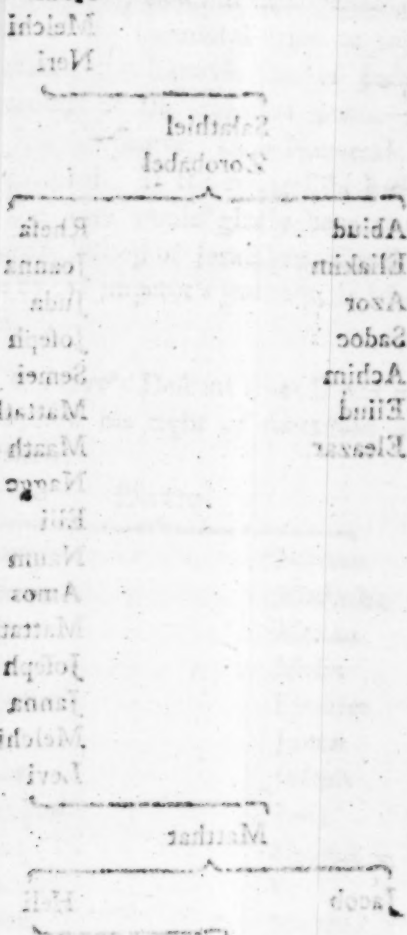
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## DISSERTATION, &amp;c.

That there is so great a difference between the numbers in the list of kings and that of progenitors is thus explained: There were frequent usurpations during a long period: so Ozias, the next in right to Jehoram, was son to Jehoram's great grandson. Joseph would have been too conspicuous at Bethlehem, and might therefore have removed to Nazareth among strangers, who only knew him for a carpenter; indeed the whole family took this precaution.



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DISSERTATION *on* the LORD's  
PRAYER.

WHEN we address God, and desire what is proper, Christ assures us He is ready even to anticipate our prayers. He goes farther, and shews us what to pray for, and how; delivering a general and most admirable form of ordinary prayer: not that we are tied down to the strictest brevity, when occasions suit, as we find from Christ and his apostles, *Luke vi. 16. 1 Theff. iii. 10. 1 Tim. v. 5.* Christ condemns insignificant amplifications, not exaggerations full of energy and importance, *Matt. xxvi. 44. Psalm cxxxvi.* An emphatical repetition of a momentous request is warranted then by example; and if reiterated in the same words preserves the idea intire; whereas the prohibition lies against losing the idea amidst an empty parade of words, when too profusely expatiated on. Perhaps too this culpable rhodomontade was employed about somewhat unfit to be asked for at all, which was in effect to insult infinite Wisdom.—Christ sums up all that is in general proper in addressing Heaven. He first directs us to acknowledge the Divine Being, and pay Him adoration, as the Creator and Benefactor of all. Next, to desire the universal observance of his laws, as tending to his glory, which is the great end of the creation:  
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also as conducive to pleasing God, and thereby obtaining the blessings of his favour; and lastly, as of themselves calculated for the benefit of man, and therefore necessary to be practised, exclusive of all considerations of obedience to God, and particular expectations arising thence. Next we are to solicit what good is absolutely necessary for existence, namely food. Having mentioned the benefits we hope to receive, we are to take notice of evils to be averted: and first concerning what is past; we are to desire pardon for former transgressions: which is not to be expected but on condition that we are ready to grant it to others, as we have more reason to grant it to others than claim it from God; no injuries, no ingratitude, toward us, can equal ours toward Him. Next, of impending mischiefs: we must intreat God's grace to preserve us from sin, and his mercy to save us from its deserved consequences. Closing all with an acknowledgment of his right of dominion over us, by which He is entitled to such adoration and obedience; and of his power so to befriend, pardon, and preserve us: and lastly that these acts of benevolence wholly redound to his honour, as we have no merit to challenge them. This prayer then is suitable to express the general wants of mankind, and therefore is of universal use: it befitted the apostles, and becomes all Christians whatever.

Having given this general description of this prayer, I will now mention some observations on particular passages therein. Christ spoke in the plural number, to shew it was a duty likewise incumbent on Him, as man, to address the Almighty Being; and that none therefore can be exempt from it: also that, being the common Father of mankind, not only by creating, but by preserving, pardoning, and redeeming us, we  
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are all come from the same Parent; and considerations of wealth, and other accidental circumstances, ought not to induce us to treat our fellow-creatures as a species below us; but to look on those advantages with love toward our neighbour, in that we are born for each other's assistance; with gratitude toward God, in that He has graciously vouchsafed to trust us with the means of assisting others, and thereby giving us a particular opportunity of winning his favour; with humility toward ourselves, as we have them not on account of any superior merit we may arrogate to ourselves, but through God's particular indulgence, and that this is not absolute, but conditional; so that if we abuse them by employing them to bad purposes, or even not applying them to the best, we are liable to be called to an account; and the God who gave may take away, thereby reducing us below the level of those we affected to despise as inferior beings.—God is here said to be in heaven more in particular (for He is every where; even if we go down to hell, *Pf. cxxxix.*) to denote his dignity and eminence, to distinguish Him from earthly parents; and He is the Parent of our spiritual and most sublime nature, our reason, that boundless faculty, which soars without restraint through all the realms of space, and mounts above the stars; He is the Author of our most elevated hopes, which ought to be directed to heaven. To hallow his Name, is to revere, adore, and glorify God, for his character of absolute perfection, which He discovers to us in his works; whether we consider the natural world or the moral; the contrivance, relation, and end of things; or the consequences of virtue and vice; his power, his wisdom, his purity, or his benevolence. In manifesting his attributes He got Himself

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glory,



glory, *Exod.* xiv. 4. and xxxiv. 6. He ought then to be thus sanctified in our words, our actions, and our thoughts: and this we desire may be done, as few entertain an idea suitable to God. His kingdom is come, so far as the publication of his laws; but we are far behind a due observance of them; nor do we imitate angels, as far as our natures will permit, in conforming to his *will*: in praying for this, we pray for what is best, as that is most agreeable to infinite Wisdom and Goodness. *Bread* only is asked for our existence, which seems to be the true import of the Greek expression, not for luxury. We ask for pardon *simply*, as we *simply* give pardon, without mentioning the conditions of the release on either part: now we are taught that a faith in Christ, *working repentance*, must ensure *our* salvation; but we are enjoined to do good, not to those only who *repent*, but who *hate us*: the reason of which difference is, that God will not delegate to a human plaintiff the sovereign power of inflicting punishment and avenging injuries, as beings subject to passions can scarce keep within the bounds of justice. Faults are called *debts*, as amends are due. With regard to temptation, God is said to *do* what He permits to be done; which in a negative sense is strictly true, in that having power He does not prevent it. Now we are taught that God will not suffer us to be tempted above our ability; but this is in case we do not despise his assistance, for then He may permit us to be hardened. We pray for his grace, which He will vouchsafe to proper petitioners, to keep us from provoking Him to desert us! In the next passage some think the evil one is meant: but the difference is small, as from the evil one proceeds evil: yet the evil here meant is misfortune; for, in the preceding clause, sin and temptation

tion are treated of: yet the first is a request of a negative good; the last, somewhat more, a positive. It is doubted if the doxology, which concludes this fine prayer, originally belonged to it, as it is not in Luke, nor in some copies of Matthew; yet it is in most of the ancient copies, in the Syriac version, and admitted in the Greek liturgies, and in frequent use with the Jews; as all the other parts of the prayer were, except that passage which renders us something divine, and is in the main the new commandment, *John* xiii. 34. and a repeal of the law of retaliation, substituting benevolence for justice, clemency for rigour; which was indeed the great end of Christ, not only between man and man, but between God and frail mankind. We may then conclude the prayer in Luke was delivered at another time; or that evangelist confined himself to what was supplicatory; the doxology, though commendable, not being equally necessary.

That Christ intended a strict form of prayer on common occasions, we learn from his deferring to expiate on our remitting the offences of others till He had concluded the form; for otherwise it was natural to enlarge on a particular point immediately on the mention of it, and not after three or four other articles, which yet would here have disjointed the prayer. This is confirmed by the whole turn of the injunction: for He does not say, pray for this; but pray thus, which regards the manner as well as matter; nor does He say, pray to our Father, but prays Himself at the same time He instructs his disciples to do so, addressing Himself directly to Thee, O God, our Father who art in heaven. Christ thought it necessary to enlarge on our lenity toward others; as this was the only clause which differed from the practice already received under the Mosaic establishment.

Now in answer to those who suggest the Christian system is too fine spun; as to return good for ill, and on receiving injuries to shew a readiness to submit to more; also to hold we may even by mere thought be guilty of adultery. They should consider, that though our obedience be not perfect, that is no reason why the rule and pattern of our life ought not to be so. If our endeavours are the best, which we have God's grace to befriend, we may hope his mercy will supply the rest; and even more; for wilful faults, on sincere repentance, are not excluded from pardon. But that the Christian system is not too rigid for man's observance, when perfect as his nature is capable of being, we have our Saviour's example; who merely as man redeemed us by his merits; for, though He had the aid of his divine nature, this often was suspended for the trial of his human, which obtained relief and assistance only on suitable invocation and a meritorious deportment: which help we likewise may hope for, and that we shall not be tried beyond our power. Indeed, what by habit, example, and a vitious constitution, deriving a vitious tincture from Adam, heightened more and more through two hundred generations, it is become difficult (to some more, some less, as they have met with these natural, acquired, or accidental disadvantages) to come so near our glorious Example, as we may wish our imitation to be.

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## DISSERTATION *on* ORIGINAL SIN.

**O**Riginal, or hereditary, sin, which is the subject of the ninth article of the established church, is looked on as abstruse and mysterious; and by some even as absurd and impossible, who deem it incompatible with divine goodness and justice. This doctrine is founded on the scriptures, and is the foundation not only of the baptismal sacrament, but of the whole Christian religion. It can be clearly shewn, not only that original sin naturally and probably, but really, is; and that not only consistent with the divine attributes, but subservient to the manifestation both of God's justice and love; and to the procurement of that just tribute of praise and glory due to the Almighty on account of these perfections. It was as natural for the fallen Adam to generate an impure posterity, as for a corrupt tree to produce bad fruit, or a tainted stream to issue from a polluted source. That such a corrupt nature is really derived to us is plain from experience and scripture, both of which teach us, that our imaginations are evil continually; even the just man falls seven times a day; there is none righteous, no not one; we are born in sin, and by nature the children of wrath: evils surround us from the womb, and sin grows up along with us. But how is it reconcileable to infinite justice and love, that creatures should sin through an innate disposition

and inevitable tendency? and how could God, consistently with omniscience and infinite benevolence, create beings whom He knew would be subject to sin and its ill-consequences, not only the ill-consequence of their own sin, but of other people's also? We must examine these points, and see wherein the supposed grievance consists. But let us first see if the hardship said to be our inheritance be confirmed by the menace in the second commandment, of visiting parental sins on their posterity. This is not so much denounced against the children, as *in terrorem* against the parents. With respect then to the execution thereof on the descendants, some allowance is requisite: the strictest and most severe sense is an impossibility; for the vengeance, literally, is to reach to the third generation, and even beyond; whereas, agreeable to the divine goodness, the person who obeys God, has mercy promised him in behalf of thousands of his posterity. Now by-virtue of this promise, the son of a righteous man, how reprobate so ever his grandfire might be, is intitled to the inheritance of a blessing instead of a curse. So that it is possible, in the strict construction, the two declarations may run counter to each other; therefore such construction is wrong: what is right remains for enquiry. The sin of idolatry being a crime forbidden by revealed law, with a penalty particularly annexed to it; if the father commits this sin, the son knows it to be an express crime, and the penalty thereof; if then he follows his father's steps, he in open defiance to the effects dares to avow his father's misconduct, and confirms the ill example set of despising God's positive commands, and consents to take the worst consequences upon himself. But if he disapproves of his father's idolatry, is uninfluenced by his example, (for herein lies the danger to posterity), and observes God's will in general,



he is so far from being liable to Heaven's displeasure, that he secures divine mercy both to himself and future generations, who following his good example will fare the better on his account, as well as their own. In this particular case then it is in every person's power not only to avert punishment but procure good. All transgression must be voluntary, and the visitation void of injustice: and the menace cannot relate merely to parental sin, except as to the bad effects of example without a contradiction. We read in Ezekiel xviii. 19. "Doth not the son bear the father's iniquity? When the son hath done what is lawful, he shall surely live." —But we find Adam's offence deprived both him and his posterity of paradise. In Adam all die, in Adam all transgress; as Levi paid tithes to Melchisedec in Abraam's loins, *Heb. vii. 3.* Through him we are born in sin, and children of wrath. Let us examine the injustice here. Adam was certainly expelled paradise on account of his transgression: yet, this event being certain to God, there was no alteration in the divine plan; and Adam, after receiving the mortification due to his disobedience, was placed in a state most suitable to such a being: and he was undoubtedly placed in paradise on the certainty of his crime, the loss of such a station being judged the most adequate punishment to his offence; for God could not be unacquainted with what Adam would attempt, and therefore could never have intended his stay in that blissful residence; not that He would have removed him undeservedly, but because He knew what he would deserve. Adam then suffered only an apparent evil, necessary to deter him from future guilt, and keep him in the track laid out for him, which otherwise he might run out of, being at liberty to do so; and his posterity lost only the chance of an inheritance, which in fact was never

intended to happen in their favour; they indisputably fill the station always assigned by Heaven; therefore, though Adam's descendants sustain a loss in human apprehension, they suffer none in reality; but enjoy as much as it is God's will and intention they should do: to suppose otherwise, is to conceive such a mutability in the Deity as is quite inconsistent with his absolute perfection. You ask, if Adam had not offended, which was wholly at his option, whether he would not have secured paradise to mankind? In reply, the term. *if*, relates to the uncertainty of human knowledge, and has no place in omniscience: for, though Adam's conduct was at his option, yet infinite knowledge was at once certain both of his option and his conduct. This must be, because all things are present, and nothing future, to God, whose Name is, "I am." Past and future relate only to limited capacities, which cannot describe God's instant comprehension of whole duration, because we cannot comprehend it ourselves, and can only tell what it is not. St. John says, *Rev. x.* Time shall be no more. Plutarch, on the word *Ei*, gives us an excellent sketch of eternity: "God, we should say, is; and is, without respect to time, but relative to an immoveable, timeless, indeclinable sempiternity, and of which nothing is before or after, or new; but, being One, with one *now* fills eternity; and solely is, in this respect, in reality, a Being, neither past nor future, nor beginning nor ending." Plato, in his *Phedrus* and *Timeus*, styles God, The Being, or, That which is; and says, "We ascribe to the eternal Being, *was*, and *shall be*, as if gradation of time respected Him: but this is an impropriety of speech: we mention Him as One who was and is to be, of Whom, strictly speaking, we can only say that He is." Thus the terms, *a parte ante*, and *a parte post*, are absurd: infinity, whether of duration

duration or of any other sort, cannot consist of parts; as a part added must enlarge what was before at the utmost extent, and a part subtracted must render it less than infinite; which, by restoring unity thereto, will not be restored to infinity; for, if limited before, it's limitation is removed only one determinate degree farther off now: thus every determinate quantity of space, comparatively greater or smaller, according to the standard of our limited faculties of perception, are infinitely small and equally nothing to, but totally evanescent and lost in, the divine immensity. Thus likewise prescience and predestination, when addressed to God, are schoolmen's visions; they relate only to the succession of human ideas: can a fact and the foreknowledge thereof be together? God's omnipresent knowledge then, instead of proving prescience, destroys and swallows it up. So predestination implies a priority of time to performance; therefore there is a limitation to the act of an unlimited power, and eternity is to be measured by events, and yet is confessedly unmeasurable! So that as the term predestination is used in scripture, as *Eph. i. 11.* it is to accommodate things to human ideas, and the series in which short-sighted mortals apprehend them; whereas our conduct, election, condemnation, and doom, are all equally present to the infinite Being. Thus,

“ Si parva licet componere magnis,” *Virg. Georg.*

a person seated in a house can only observe gradually the motion of one small tract of the heavens after another, while he who is on a mountain perceives the revolution of the whole hemisphere at once. But you say, though the loss of paradise to mankind be thus accounted for, what must we conclude from our being sinners at our birth, and receiving the wages of such sin and of Adam's also; the death we die in Adam,  
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the death unto immortal bliss? or of God's benevolence, who could permit sin, or create persons whom He knew would incur sin and misery? In reply, I will begin with answering this last point. Besides that prescience relates only to human notions, and progression respects not eternity; this divine conduct affords a most noble opportunity of exercising, not only his justice, but even his benevolence, the very attribute in question: for even wilful offenders on a sincere repentance are encouraged to hope for pardon, and on due application to depend on assistance for their future preservation: "where sin abounded, grace did much more abound:" *Rom. v. 20.* Is not this a glorious field for displaying divine love, mercy, and graciousness; those beautiful, those transporting perfections mankind are too much interested in not to admire, extol, and adore? Sin is then, that greater good may ensue: besides, perfect justice requires that bliss should be the meed of faithful service, not to be won without a struggle. It is not only an occasion of exerting his mercy, but of proving it to mankind, agreeable to the words of Christ, "Not on my account, but your's." *John xii. 30.*—And *v. 34.* "I receive not testimony from man; but this I say for your salvation." Though sin may not be necessary to his bounty, yet it may to our conviction both of that attribute and of his justice, which was satisfied in a way that must still increase our admiration of his benevolence, both as extended to us and our Redeemer. As to our being born in sin, we owe that and its consequences to Adam, who corrupted his own nature, and derived to his posterity from vicious loins (passions, like distempers, being in a great measure hereditary) a constitution prone to vice, nay initiated therein, as Levi, in Abraam's loins, was in the payment of tythes; which is such a deformity in itself, as to be abominable

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ble in the sight of a Being of absolute perfection: wherefore it deserves God's damnation; the divine purity, if no other perfections mediated, might annihilate whatever creature it subsists in; and some purification is requisite. But then that we are born in sin, and inherit the death we die in Adam, will, of itself, through God's infinite goodness, mercy, and love, and particularly through the second Adam, who is the Bread of life, *John vi. 48.* be of no bad consequence to us, but only through our own will, is plain from our Saviour's descant on little children; which shews us too what to hope concerning persons ignorant of Christ:

"for when Pagans, who have not the law, do by nature," &c. *Rom. ii. 14, 15.* "I came not to call the just to repentance, but offenders:" *Mark ii. 17.*

"More joy will be in heaven for one penitent sinner, than for ninety-nine just persons who need no repentance:" *Luke xv. 7.* "If ye were blind, ye would have no sin:" *John ix. 41.*

"God will not suffer your temptation beyond your ability:" *1 Cor. x. 63.*

The odiousness of original sin is washed away, and we are really regenerated from it through baptism; the propensity we derive from it is countermined by God's grace on proper application; as the ill consequences thereof are totally removed, on our sincere penitence, by Christ's passion. The talent we have is what we must account for; and choice only can undo us: though superior beings seduce frail mortality, yet option only can hurt us; as we have the protection of divine grace and the shelter of God's mercy, if we chuse to apply for them. Moreover, God knows and superintends the universe; all things therefore are for the best; for He has the goodness and power to suppress what is not so: if we sin, if we suffer, God's will be done; we cannot fathom his infinite depth: if He spares, it is his mercy;

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if not, yet He is just: if He is bountiful at will, He is just to all, not comparatively, but absolutely: let any have what he pleases, every one will have the penny due: for more we have no claim but from his bounty, which He will extend as his wisdom determines, and much beyond our deserts: and where withheld (as who knows in what degree it will be withheld) it will be the consequence of our own inexcusable conduct, voluntary as to us, disagreeable as to God; disagreeable, not through imperfection in the Deity, but, on the contrary, owing to his perfect and absolute purity, and infinite love; and, even in such case, particulars must bear the stroke of judgment for the benefit of a general example. So, if the Jews were hardened, *Ezek. viii.* it was justice to their numerous crimes; which God turned to the benefit of man in general: their sins are a warning to us; and their sufferings, on whom the ends of the world are come, *1 Cor. x. 11.* are for our admonition. Thus also Judas, for the general salvation, was hardened through a long gradation of villainy; his avarice, by regular degrees, *John xii. 6.* rose at length to it's meridian. We are placed in the way of temptation, we are prone to it; our passions spur our will over the precipice, but reason's eye espies the danger, and the glass of Christianity shews us a powerful rescue: if, notwithstanding this, we, through either precipitation or obstinacy, plunge headlong, God's unbounded love and mercy is still a faithful reserve, and on due application will punctually advance to our relief; nay even without, when it is his divine will; *Rom. xi. 29.* This then at the worst we have certainly to trust to; and thus are in a capacity, notwithstanding our odious parentage and an ingendered propensity to vice, and even wilful offences, not only of escaping those miseries which would make

us rue our existence, but of partaking of our heavenly Father's love, and thanking Him for the inestimable mercies we so wonderfully experience. If we go thro' the fiery trial both of sin and sorrow, in the manner frail mortality is expected to do, inexpressible will be the reward; therefore the temptations we are exposed to, the corruption of nature which is our birthright, and which through Adam might cause our utter destruction, did not God Himself condescend to the incarnation for our ransom, may even tend to our eternal felicity, and redound to the immortal honour of our Creator: and though infinite justice requires satisfaction, and a substitute properly qualified by his own innocence to atone for others was necessary; yet so gracious is heavenly mercy, that there is exceeding joy for one penitent sinner. For my part, considering God's unbounded goodness, notwithstanding the formidable menaces of scripture, it may be partly *in terrorem*, except what justice and example require; for St. Paul says, "the letter kills, but the spirit confers life:" 2 Cor. iii. I am fain to believe the punishment even of the most wicked will be rather of the negative kind, Rev. xx. 5. and that all his creatures will obtain some degree of happiness, and more felicity, or at least undergo less punishment, than they even confessedly deserve; a punishment not inconsistent with God's benevolence, an act so qualified with mercy as by no means to be construed an act of cruelty: which too may serve as a foil to raise a just sense in the blessed of their happy estate and God's mercies. Judge nothing before the time, then shall every man have praise with God: 1 Cor. iv. 5. The expression against Judas seems severe, but signifies, it might have been well for him to have been *then* unborn: Matt. xxvi. 24. for delinquents, like the spendthrift son, may be received, but not

not inherit the father's whole estate.—Who knows but the arch-apostate himself will resolve on repentance in the day of the Lord; and when the work is finished, and God's glory is to be compleat, will sue for mercy, and obtain more than he deserves or expects from the all-gracious Jehovah, to whose ends his foul rebellion, like the Jewish blindness, *Rom. xi.* though contrary to his own will, is subservient, and therefore for the best, and will be attended with the most favourable consequences possible in the nature of things; though indeed *Rev. xx. 10.* gives little hope hereof.—See *Matt. xxv. 41.* But this succession of events is spoken of relative to human notions, not that there is any series in eternity; and thus, when we speak of an eternal relation of bliss and woe, there is no real succession, but a state wholly instant and invariable: those then appear to be right, who hold the eternity of our doom hereafter; as, when time is no more, there can be no variation, nor indeed progression, all is at once: when the spiritual millenium of Christ is closed, each fleeting scene will be at an end, the very heavens dissolved, *2 Pet. iii.* and God be all in all.—But that this eternal doom will be eternal torment to delinquents I conceive not, but rather a state of deprivation, of annihilation;

“ For death and hell in turn must learn to die: ”

see *Rev. xx. 14.* and *Luke xx. 35.* where it is implied that sinners rise not, except for sentence; *John v. 29.* and *Rev. xx. 13.* “ who shall be punished with eternal destruction,” *2 Theff. i. 9.*; beside, a millenary prospect of this final doom, while excluded from Christ's kingdom, is a worm that must gnaw the conscience incessantly. When the Son of man's sceptre is resumed by God for ever, *1 Cor. xv. 24—28.* the rewards and punishments of his reign will conclude with the empire itself.

—But

—But, whatever be the punishment of guilt, let me ask, How could God's justice have displayed itself without room for offence? how could his mercy, without occasion for pardon? how, his exceeding abhorrence of sin, but by the extreme difficulty and the wonderful manner of our purification? which must fill us with the greatest awe, gratitude, love, and adoration.

There are some persons who have so bewildered themselves about original sin, as to assert we are in this world in a state of punishment, not of probation; quoting texts as relative to a pre-existent state. (for instance, *Jer.* i. 5.) which allude to the predestinated One in God's all-comprehensive purpose, as we collect from *Psalms* cxxxix. 15. *John* xvii. 24. *1 Pet.* i. 20. *Heb.* iv. 3. *Eph.* i. 4. and iii. 11. *2 Tim.* i. 9. *Col.* i. 19. God, by *Isaiah*, xlv. 4. says of Cyrus, I have surnamed thee, though thou hast not known Me; as he would in a pre-existent state: the subsequent verse either relates to the eternity of the divine purpose; or, agreeable to prophetic manner, represents future events as strongly as if already past. Many of our ills are indeed a punishment; yet such as is due to present and peculiar offences, and the fruit of our own industry, in this instant state: though many suffer great ills to exercise that Christian-like and truly desirable virtue of patience, which will through Christ receive abundant reward, being the noblest proof of our faith in Him. If we are prone to temptation; yet we are not so above what God will render us able to bear, if we seek and use our endeavours to deserve his assistance, relying on our Mediator's merits to supply the rest. But in the danger lies the prize: if we persist in a firm faith in Christ, we shall not only be safe, but triumphant; heavenly bliss will crown our perseverance, and make ample amends for the trial of our constancy.

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But if vice in general exceedingly abounds, let us hope it is not for the most part to be imputed to the will; but to the weak, thoughtless, and benighted condition of man, unwarily seduced by the superior subtlety of an indefatigable foe, who was not only able to corrupt man whilst perfect as his nature was capable of being, but was induced by his great sufficiency to contend with the Almighty, who alone was able, by his gracious attention to our Redeemer's merits, to save us from so tremendous an adversary, "as a roaring lion walking about in quest of whom he might devour:" *1 Pet. v. 8.* "We wrestle not against flesh and blood, but against principalities; and require the shield of faith, and the panoply of God:" *Eph. vi.* which we are secure of on due application for divine mercy and grace to grant us pardon and protection. If we offended in a pre-existent state, it is difficult to conceive how we have lost the consciousness thereof, if we enjoyed a perfect understanding, and do so still. Again, if we are equally criminal with the fallen angels, how is it that a sober life here will entitle us to a reward, which is not wont to follow punishment, but trial: we shall not be looked on as just emerged from a state of condemnation; but from criminals start into judges; for St. Paul says, we shall judge angels: *1 Cor. vi. 3.* This may occasion the chief indignation of those disgraced beings toward mankind, who being inferior to them, and yet having free-will, they strive to draw them into ruin to prevent their own mortification; though these invidious attempts will only augment their own confusion in the end.



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## DISSERTATION *on* HUMAN VOLITION.

IN treating of original sin, having occasion to speak of the certainty of the divine knowledge of events, and concerning predestination, the less remains for this place. To shew that human liberty is not affected thereby, we need only have recourse to experience and intuition: from the inward acquaintance each person has of what passes within himself, the human will is found to be free; and though determined oft by external objects, by our passions, and sometimes by our reason, yet not necessarily so by aught in particular, but only as we ourselves permit it to be; and in spite of any bias, any influence whatever, we have power to resolve and to act *pro* or *con* as our option is. For though too often and in too many it is exceeding difficult, through habit and inclination, to determine contrary to a particular attachment; so difficult that many will not fight it out; yet it is possible to be done: and that they yield, is by their own consent, rather than pursue a resolution excessively repugnant to the bent of their desires.—I cannot lift under the banners of Locke at the head of those who say, the will is determined by uneasiness, and thereby confound volition with inclination; but nothing is more frequent than to exert the former in direct opposition to the latter. Those slaves of destiny thus introduce invincible fate annihilating the very existence of all freedom. But, what is

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surprizing, to avoid the appearance of confounding will with appetite, this last is reputed the same with the uneasiness which is sometimes the consequence of such appetite, that is, when it is debarred from satisfaction; and thus, by arguing that the will is determined by uneasiness, they maintain it to be always ruled by our appetites, desires, and passions; agreeable indeed to the doctrine of Aristippus. Man then is no longer that rational being he has all along conceited himself to be. Should any one conceive an uneasiness by reason of another's purse or wife, and suffer his will to be determined thereby, an English jury would teach him to his cost, that his will ought to have obeyed the dictates of a more sober monitor. If a murderer tell his judge, that fate decreed the crime, and the divine will is irresistible: may not the judge reply; Fate decreed this crime of thine to be voluntary; it never compelled thy act, though it ascertained it; and for this reason it has in all probability ascertained the gallows for thy punishment, though it does not absolutely compel thy sovereign to refuse thee pardon; fixt as it is in the book of fate whether he will *chuse* to pardon thee, or not? Mr. Locke might have been staggered, had he reflected what effect the conclusion of such an acute reasoner must have had on impetuous youth, whose overboiling passions, without such a spur, are abundantly sufficient to overthrow the barriers of reason. But let any man examine his own conduct, he will unquestionably find instances wherein he has determined against the bias of his inclinations; and other instances wherein he has acted merely from caprice, as it were purely and solely to exert the power of his will, when his judgment may have prompted somewhat else, and no particular attachment influenced his conduct, which has been the pure effect of a voluntary despotism.

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Oftentimes the will, disengaged from the violence of the passions, and the austerity of reason, vouchsafes indulgence to insinuating imagination, which slyly takes the opportunity (while reason and the passions, those powerful directors of the mind, recede from their alternate sway) to present its whims, humours, and fancies, for the approbation of the will, and the entertainment and relaxation of the soul. The term *desire* is indeed used in a larger sense than to signify *the desire*, and imports a disposition in general as well to mental as to carnal motives; and thus a disposition in behalf of reason is a desire, as well as a lust to indulge a particular passion; and the sensation caused in the soul by the efforts of reason encountering the passions, is an uneasiness, as well as the emotion arising from a delay in the gratification of an affection; so that when reason subdues appetite, it does so by a greater desire and uneasiness on its behalf, than on the score of the particular passion: but though the sense of approaching guilt heightens the uneasiness springing from an unsatisfied passion, yet I conceive this increase of uneasiness arises from the passion itself, as a torrent, raging with more fury where it meets an obstacle, than when it flows uninterrupted; for reason, like the sun, administers joy and pleasure to the soul; and we find, the more reason and right prevails, the more sensibly the uneasiness occasioned by the conflict abates; and where the victory is completed, our satisfaction becomes perfect: whereas, on the contrary, when a passion becomes prevalent, the desire indeed after satisfaction abates, but a greater uneasiness of mind arising from a sense of indiscretion is the certain consequence. We often find that the will carries the day for reason, even when reluctance and uneasiness are wholly on the side of the passions: as when a sound judgment con-

vinces one of the vanity of sensual pleasures, though remorse of conscience and a guilty uneasiness may be quite out of the question, yet merely a discreet choice shall enable him to stem the uneasiness of unsatisfied desires; and this without any contending desire to be virtuous, but barely a dispassionate conviction, that the joys panted after are fleeting, imaginary, and unsubstantial: it may even be effected by a mere arbitrary effort of the will, to make a parade of its own power; as if a man should say, "I will debar myself of such a pleasure, merely to use my power:" when this restraint may by no means be owing to any desire or uneasiness arising from ostentation, curiosity, or longing to experience his own strength; for the mind may be quite indifferent as to these points; and the whole measure proceed from the will's free approbation of a mere suggestion of thought, an approbation the genuine offspring of the will's asserted autocracy. To shew the will is not always determined by an uneasiness either to forbear or do aught contrary, or by any thing else beside it's own spontaneous decision, which in fact constitutes the essence of will; for that is not voluntary which is of course, and inevitable by any other cause; let us refer to experience: thus, If my reason was to dictate to me some useful undertaking, appetite at the same time suggest some other pursuit; yet can I by a mere act of the will follow neither of these prompters, but determine to continue here writing, though this (let us suppose) is a matter of indifference as to any reason, inclination, or other motive, but wholly arbitrary: again, I can now hum a tune, or remain silent, as I will, without feeling the least uneasiness by preferring either to the other. Since liberty then, that symbol of omnipotence, as reason is a glimmering of omniscience, is so self-evident; to undertake the proof

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that it is, by other arguments, is as superfluous, as to set about convincing a man that he hears, because he has organs of a fit construction and in a suitable state; whereas his perception of your words renders all other proofs ridiculous.—It being plain then from intuition that human freedom is, the certainty of God's knowledge does not destroy it; so neither does human volition destroy omniscience. You say that, in the order in which the human understanding takes notice of events, there is a series and succession of facts; and, relatively to us and this order, there is a time when certain events are not, which yet then God is certain of, and this certainty with respect to process of time is foreknowledge; and therefore, it being known what will be, an event must be as it is known it will be; or else, if it can be otherwise, it cannot be known what it will be. In answer, the true reasoning seems to be, that the succession of events bears no manner of relation to God; but merely respects human abilities, and the progress man makes within himself. God takes not notice of things in the order and arrangement they appear in to our limited faculties: his science of events is in the aggregate, and bears no relation to progression: if we form an idea of such a relation, it is ill-founded, and arises from confounding divine knowledge with human: for if a man has a certain prospect of an event at a distance, it is prescience, as of eclipses; and the event must be punctual in proportion to his knowledge: but God's knowledge not being prescience, nothing being at a distance, but all things present to Him, his knowledge has no effect as to any necessity of events, since they and the knowledge of them are simultaneous: the manner and nature of such knowledge our confined powers cannot reach to, and all enquiries about infinity, what it is, must



be referred to intuition when time is no more: what it is not, is all our temporary faculties can apprehend. By this reasoning, the two main objections to human liberty fall to the ground: one is, whatever we are at liberty to do or omit indifferently is contingent, and therefore uncertain: but this contingency only respects us; the event is not depending in the sight of God, but is present; it is not to be, but is; there being, as we have said, no progression with respect to Him, to Whom order of time bears no relation, to Whom one day and a thousand years are equally a point; and the distance from the stars of Cancer to those of Capricorn are as much a blank to Infinity as the space between neighbouring particles of water. Were all the known constellations and the intermediate space included in some vast globe, and the universe stocked with innumerable myriads of such enormous spheres revolving at due distances; yet these, their ambits, and their intervals, with respect to Infinity, would be all a point: every degree of quantity, comparatively small or great, few or many, much or little, with respect to the standard of our limited faculties, are all equally nothing as to the Deity, their respective differences being evanescent: for as a grain of sand to us is a ponderous rock to a pismire; and as the same objects appear great or small to us, according as seen at the different ends of a telescope; so what appears immensely large or remote to us, is infinitely minute and at no degree of distance in regard to the unbounded comprehension of the omnipresent Being.—The other objection is, that certainty implies necessity, and destroys liberty: but there is no futurity, no previous certainty, of events with respect to God, and therefore no prescience; the knowledge and the certainty are not prior to the fact, but they are together; therefore there is no absolute  
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preordination. If, in man's gradual and limited apprehension, whatever is, was to be; this only imports, (whether through choice or compulsion) that it was to be, because it is; that is, the present, with respect to our conception, was future, but not necessary, which depends on constraint: for it might have been contingent and a matter of choice, and as such uncertain while future; but such futurity holds not in infinity of capacity, in which all is equally present, and things are known because they are, not that they are because they are known: and matters of option are known and certain, not because they are to be, or that there was an impossibility that they could have been otherwise; but because they are, and really are not otherwise: so that the certainty in the nature of arbitrary events, whether they are known or not, is because they are, and not because they are to be; which is only with respect to our powers of conception, with regard to which they are future and contingent: and many things are contingent and future, though they are at the same time in other respects present and certain; that is, events really past and transacted in some places are not till afterwards known in others where they are still contingent; and though they will and must be known to be as they are, yet there was a possibility that they might have been otherwise, and no previous necessity for being as they are. So that it is with relation to our limited powers that things are contingent and future, and are still in our option to be done or omitted, though the transaction is actually present to God; yet such are free actions, though certain, the certainty being because our election is certain; and is therefore certain, and certainly known to God, because present with regard to Him; though as to us future and uncertain. And the term, *must be*, cannot respect God

and his operations, as it relates to future; but nothing with Him is future: and it cannot respect us in contingencies. It is therefore an impropriety of speech in such case, arising from adapting things to God agreeably to human ideas; as when we assert an event *was to be*, signifying it must have been, because certain and known to God; whereas the certainty of arbitrary things is, because there is no real futurity in the nature of things, but an universal presence, as in the divine idea; and therefore no previous compulsion as to Him: so neither as to us, to whom things still in our option are so far contingent and uncertain that there is a possibility of their being otherwise. Liberty then depends on choice or compulsion, not on certainty or uncertainty; for the act even of God is certain: and a voluntary matter may in different respects be both certain and uncertain; certain to whom it is present, contingent to whom future,

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## DISSERTATION *on* the EUCHARIST.

THE eucharist in itself is a plain and rational rite, in commemoration and figurative of the oblation Christ made for mankind, and a confirmation of the covenant between man and his Maker. But the necessity of this oblation not being understood by some, and the church of Rome having corrupted this ceremony; also difficulties arising in the minds of scrupulous persons touching the worthiness of such as may celebrate this important rite: I shall therefore try to set all these points in a clear and proper light.

The introduction of sin into the world is so offensive to God's purity and perfection, as to render a suitable expiation thereof necessary; so that the subject sin is inherent in must be abolished, or find an equivalent ransom: now what is sinful cannot be the ransom of sin; for, being unequal to its own incumbrance, it cannot undertake the burden of others. Thus the seed of Adam, partaking of the corruption of his nature, were all disqualified; and the woman, having tempted the man, owed him a recompence: a woman without the help of man bore a child, who being baptized of John, was cleansed from hereditary sin by water and the Holy Ghost. He likewise, preserving Himself from all personal guilt, became a proper Sacrifice for sin and sinners. Clothed in this Person, God revealed to man the exceeding sinfulness of sin, which made such a  
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Ransom necessary. He taught us that, by taking our sins and sufferings on his manhood, He as man had power both to assist and save us, provided we sincerely believe in Him, and testify our faith by our obedience and attachment to his precepts; and as a pledge of the mutual engagement of strenuous faith on our side, and gracious mercy on his, and likewise as a token, representative, and memorial of his actual passion then pronounced and speedily sustained on our behalf, administered bread and wine to the apostles, charging them to do so in remembrance of Him, and his services toward man; that every repetition of this act might revive the memory of the obligation, confirm our faith in what remains by reminding us of what has been already done, and be from time to time a renewal of the glorious covenant.

The church of Rome (taking the word *is*, *Mat.* xxvi. 26. literally, not figuratively as it is frequently used in scripture, see *Gen.* xl. 12 and 18. *Ezek.* xxxvii. 11. *Dan.* ii. 38. and vii. 17 and 24. and viii. 21. *Mat.* xiii. 28. *Gal.* iv. 24. where it signifies to represent, as it must do here) holds that the bread and wine by consecration, and as it were a holy legerdemain, is metamorphosed into the real body and blood of Christ, bleeding and tortured as it is no more, but now impassive and immortalized in heaven; and under this supposition adores it as their God: they even hold that each person receives Christ's entire body; so there are as many Christs as communicants; and the bread altered in substance, though not so in its essential properties! Christ recommended the bread and wine to remember Him, not cannibal-like to eat Him, any more than He eat Himself, or held his own entire body in his hand, which could not be at once eaten and yet remain for crucifixion. This do ye, says He, *1 Cor.* xi.



25. as oft as ye shall drink it, in remembrance of Me; calling it not his blood, but the testament of his blood: thus charging them to commemorate his passion, the fruits of which those who are qualified by a faith productive of repentance and strenuous essays towards a reformation should be real partakers of, not carnally, as the ancients eat manna, *John vi.* yet most effectually enjoying the body and blood of their Redeemer. Read also *1 Cor. x. 17.* and *xi. 26, 27, 28.* where the substance we eat is declared to be bread, as the liquor is stiled the product of the vine: *Matt. xxvi. 29.* the pledge wherein through faith our souls most powerfully feast on the Lord's body, imbibe the virtue of his blood, and enjoy the blessings of his passion: but if the wine was no longer so, it would not intoxicate; which that it can, see *1 Cor. xi. 21.* Christ plainly indicates it was wine He drank, *Mark xiv. 25.* notwithstanding the metaphor in the preceding verse.—and though He talks of eating his flesh, *John vi. 53.* yet this is by a figure he makes reciprocal use of; for as bread is emphatically stiled the staff of life, he chuses it to represent the purchase of eternal life; and calling it his body, He on the contrary stiles his body bread, ver. 48, 51, and 58. substituting mutually one for the other; the soul receiving the same kind of benefit from the sacrifice of his body, though in a superior degree, as our bodies from the restorative powers of the other. But He presently demonstrates, that though he familiarizes his doctrine by corporeal images, yet he really alludes to a spiritual food, and that neither bread nor his body are effectual to eternal life without the soul's belief of the word of truth, the dictates of the Holy Spirit, ver. 63.—Did the bread and wine become his body and blood, his body and blood would be liable to be de-

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voured by rats, mice, and other vermin, which is an odious, absurd and impious supposition.

But Christian charity requires us not be bitter against such as excess of devotion carries into error: for though adoration of the creature is forbidden, and veneration for reputed symbols of the Deity was the first stage of idolatry; yet Christ's representative, even though the representative of his humanity, cannot be treated with too much reverence; as a subordinate magistrate, though not personally the supreme, yet potentially is so. But the eating and digesting of Christ's body, though undoubtedly now immortal, and the perpetual re-creation of it, is a tenet so big with absurdity, and so directly contradictory to scripture, (see *Heb. ix. 25—28.*) that, though Christian amity requires a favourable allowance to human errors, persons so grossly misled must be considered as objects of commiseration: I will only add, that the errors of that church afford too much reason to the Jews to reject Christianity.

Now concerning the worthiness and due preparation of partakers of the Lord's supper, many turn their backs on the Lord's table out of an opinion that they are unfit guests there for want of preparing themselves by the perusal of some periodical form of devotion; or because they have lately committed some irregularities, by which they are too impure to be partakers of that holy entertainment; which however claims our highest veneration, and is not to be approached but with the utmost sanctity and with unspotted robes, which, if occasionally stained, ought to be cleansed as much as possible in the waters of contrition. These are so far from being just excuses for us to shun the blessed sacrament, that our absenting ourselves therefore on such accounts is an heinous aggravation of our sins. We appear to

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neglect our duty either through despair of divine mercy, or through indifference about the matter, while we resign ourselves to indiscretion, or else to presume too far on God's goodness while we chuse to persist in voluntary sin, rather than take the pains of reflecting on our past inconsideration, and seriously promising an amendment of life; deliberately postponing and renouncing repentance, and coolly abandoning ourselves to sin, thereby hazarding his favour entirely, who may give us up to be so hardened as by degrees to approve of sin, despise penitence, and be lost in total night. We may as well imagine the grievousness of our offences is a sufficient plea for us to abstain from prayer as from sacrament. None certainly ought either to pray or communicate without penitence: Omnipotence is not to be approached in a careless unconcerned manner; yet we are not therefore excused from either duty; on the contrary, we must repent as soon as possible, while in our power, that we may be qualified for the performance of both. He therefore who not having an opportunity to consult forms of devotion, or having idly neglected it, yet makes use of a day, a single hour, even the instant of divine service, in deeply reflecting on and heartily repenting of his sins, and fervently imploring God for pardon, suffering not temporal concerns (though involuntarily intruding) to intercept his sight of this grand Object; and firmly resolves as well as seriously engages to pursue a more regular course of life in future, (not that this is to be done in a superficial manner; but the less time you have allotted for it, the more criminal is your neglect, and the more earnest and anxious you ought to be to expiate it by contrition and prayer), is in a much safer way than he who, pleading the want of early preparation and a more seasonable repentance, slips the glorious opportunity of renewing the covenant  
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and receiving the pledge of his salvation, and mistrusts the gracious summons of his Redeemer, "Come to Me all ye who labour." It is indeed difficult to see how this last person offers up his prayers in a proper manner, when he joins in the public devotion of the church. Does he not sincerely repent of his misconduct, and heartily promise a reformation, at the time he solicits God's pardon for past offences? If he does this he performs what is required of him before he comes to the Lord's table, and need not therefore be afraid of approaching it unworthily; for otherwise who is there that is truly worthy. All worthiness consists in our endeavours to be less unworthy. Even the angels are not totally spotless. Let him tremble at his unworthiness, who, when his country requires a test of his religion, presumes to approach the Lord's table through secular views, without compunction, perhaps with a thorough contempt of the religion he affects to profess. His conduct is more abominable than that of persons who wholly absent themselves from the holy communion in consequence of the same abandoned principles. For the sake of persons of nice consciences let me say, a diffidence of our ability to keep strictly our promises of amendment does not warrant us to forbear such promises: it is a great sin to make an insincere engagement with God; it is also a great sin to make no engagement at all: it is our duty to promise; it is our duty to perform according to our utmost power. We must desire and strive constantly to relinquish our vices; and must not be diffident of God's mercy and grace, the one to assist us in works of repentance, the other to pardon human frailty. Let us take particular care that this diffidence arise not from a secret bent and longing to persevere in the paths of sin, and even a calm resignation thereto, rather than from a conscience and conviction

of the instability of human purposes, and the frailty of our nature ; which is so far just, while we do not desperately and wilfully resign ourselves to such propensity, as it makes us rather cleave to God for assistance, than presumptuously confide in the single strength of our own frail resolution, and too too feeble endeavours. As to a sense of our own impurity, we certainly ought to render ourselves as pure as possible ; and the more we have neglected this already, the more we ought to exert ourselves to redeem lost time. Our impurity is no insignificant matter, and requires the deepest contrition ; but it is better to approach with true repentance, than to abscond through false respect ; it is safer to trust to the mercy of our bounteous God, than to mistrust it ; and though reverence may be a venial motive for retiring, remorse is a sure ground for our reliance. The present opportunity may never be recovered, or again as much, perhaps more neglected. But it is indeed far the best to have our lamps as much as possible in readiness, that we may not be surprized altogether unprepared at the last. And who knows but it might happen at the very instant of our declining the sacrament ! On all accounts it is more eligible to throw ourselves devoutly and absolutely on infinite mercy immediately, than to build on any greater merits we may attain to hereafter. Yet it is far from being my intention to exculpate a want of decency and reverence ; but to instruct those who set formal devotion too much in competition with real. But those who are precise observers of a set form of preparation I would advise to suppose each week duly that the next Sunday there may be an occasion to take the sacrament, and to prepare themselves accordingly in the same manner as against any particular time ; that their conduct may always be as blameless as possible : for though we ought to be  
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attentive to our duty before we approach the holy communion, yet we have no privilege to be more remiss in it at any other time: but many behave, after receiving the sacrament, as if, like the payment of a bill, it procured fresh credit; whereas a past pardon ought to appear *in terrorem*, being a caution and condition to avoid future offences.—The most reasonable excuse for withdrawing, is the setting a bad example to others, who might conclude our confidence (when they know any recent irregularities we have been guilty of) arises from irreverence, rather than from repentance, and be too apt to copy the supposed precedent: yet our future sobriety may in a good measure remove this disagreeable consequence: nay farther, to avoid this ill effect, it seems better on such occasions to prefer private devotion to public, and be absent from prayer as well as sacrament: since retiring may, by setting an apparent example of disregard, have as bad an effect as receiving. But such a situation ought to affect us deeply; and having been once involved in such an awkward dilemma, we ought to be the more circumspect to avoid the necessity of repeating such humiliating conduct.

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DISSERTATION on CHRIST's *Descent*  
to Hell.

SO many able and eminent divines hold that our Saviour went not into the mansions of the guilty; that what I here offer is proposed with the utmost deference to their opinions: as I cannot help dissenting therefrom, and believing the creed and third article of the church in the most literal sense.—But though the situation of that state is represented as low with respect to our present station, yet that seems to be only to accommodate things to human ideas; so heaven is described to be on high, though those parts of the universe which are above us at noon, are at midnight the reverse: and though some suppose the central parts of the globe to be the regions of torment, yet Satan is styled “The Prince of the Power of the Air,” *Ephes.* ii. 2. Therefore descent may be an expression adapted to our notions, and it implies degradation; it may not regard the real site of that unknown state: the misery of unhappy spirits may not arise from place, or other external source; though those inexpressible torments are figured as furnaces of fire, and lakes of burning brimstone; doubtless allegorical, as death and hell must undergo the same damnation. *Rev.* xx. The perpetual anguish of the soul is painted as unextinguishable fire, and constant remorse as a worm gnawing incessantly.

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That the great distance between heaven and hell relates to bliss, rather than to place, we conclude hence; Dives was near enough to see Lazarus in Abraham's bosom, and to receive a reply to his metaphorical address: indeed the prospect of supreme bliss our own imprudence has eternally debarr'd us from must be the height of misery; which must be the state of convicts for a thousand years, conscious too that that period must terminate with their final destruction.—But to proceed; we all die in Adam, but Christ rescued us from that death by dying for us: by that death cannot be meant the natural dissolution of soul and body, that kind of death we undergo at this day. The death Christ rescues man from is everlasting destruction of soul and body, either annihilation or condemnation to scenes of woe, the inheritance of sin; procuring for us a life of eternal felicity. That Christ undertook the whole punishment due to man, body and soul, is a reasonable supposition; that there might be a full expiation; otherwise Divine Justice would be unsatisfied. Meer death could be no expiation; we die still in that sense: his human nature suffered our whole doom instead of us. If it was any injustice that Innocence should suffer, the torments of guilt, the death on the cross, was injustice likewise: it was a voluntary act of benevolence, and he suffered justly as man's representative; but this benevolence is amply rewarded, it is recompensed with immortal honour. It is indeed shocking to suppose God underwent infernal torments; it is also absurd to suppose he could undergo any at all: his nature is impassive. The mistake arises from confounding the two natures of Christ. As his human nature only suffered on the cross, so that alone suffered in the other state. But He as God, by reason of his ubiquity, could be with the penitent thief in Paradise, and present also to His human

man nature in hell; tho' as to his Divinity, impassive at all times. Thus the Psalmist, "If I descend to hell, thou art there also." Infinity is every where. When Christ therefore on the cross said, "It is finished," *John* xix. 30. that expression does not seem to allude to the end of his passion, but to the completion of the Scripture; for, ver. 28. "when all things were accomplished," that is, all things previous to what was immediately to precede his expiation, he said, "I thirst," that the Scripture might be fulfilled, agreeably to *Pf.* lxix. 21. "In my thirst they gave me vinegar." When therefore he received the vinegar, he said, "It is finished," that is, that particular prophecy was then completed; all things were not so, for his side was yet to be pierced, ver. 37. and he was to make his grave with the rich; and above all, was to rise again; for as St. Paul says, "If Christ be not risen, our hope is in vain." And see *Rom.* i. 4. Agreeable to this, He bid the Pharisees tell Herod, "The third day I shall be perfected," *Luke* xiii. 32. From all this we may gather the true sense in St. *Peter*, 1 epist. iii. 18. whose words are too strong to carry a metaphor; "Christ was put to death in the flesh, but quickened in the spirit; by which also he *went*" (into the other state undoubtedly, for if his arrival among us had been meant, *came* would have been the expression; the former relates to departure, not arrival:) "and preached to the spirits in prison which *sometime* were disobedient:" that is, He preached through his divine spirit while his human nature underwent its trial. This is confirmed, iv. 6. "For this cause was the gospel preached *also* to them who are dead." From which likewise we may infer, that those who still depart this life without the knowledge of Christ at all, will learn him in that station where disembodied souls await the grand sum-

mons.—That the pangs Christ endured could not arise from despair or remorse is indisputable: but though He suffered not as a reprobate, He did as a representative; and though He could not be touched with a sense of guilt He never incurred, He might with a sense of compassion He possessed in the highest degree: His were not the pains of a sinner, but a Saviour: the woes He rescued mankind from being in his view, might make so strong an impression on a being of such exquisite tenderness, that he felt for *us*, and our torments became his own: though the satisfaction he presently received from the agreeable reflection of having effectually ransomed us from so great misery, must have been an abundant recompense to so benevolent a temper, for the terrible sensations He had just undergone on our account.



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## DISSERTATION *on the* RESURREC- TION.

MANY conceive a great difficulty in reconciling the resurrection of the same body, to reason : for the particles of the body are in a fleeting state, and it continues not the same even while tenanted by the soul ; and many parts of one body become incorporated into another ; as when the human frame becomes the spoil of fish, worms, insects, cannibals, birds and beasts of prey : our admirable Shakespeare traces the tour of a king through the paunch of a beggar. They think therefore this identity of body consists of the same stamina and solid parts, while a sameness of fluctuating particles are not necessary thereto. But these solids are equally the prey of other animals, and in such a continual succession, that the very excrements of some become the food of others perpetually ; that every atom at length seems to be digested into the frame of various creatures. There is even no part of the human body that seems to remain the same during life ; even the most solid are continually wasting, changing, and repaired by an accession of new matter, and are in a perpetual state of fluctuation, of dissipation and renovation : the whole body in a short space consists of a substance not the same as some time before, as to any portion of it whatever : some parts we rid ourselves of, as hair and

nails, which are still renewed. And some receive maims in youth, and afterward reach old age, when there would be too great a disparity between the separated parts, for a re-union of them to be any resemblance of Christ's glorious body.

This variation of the human frame so distressed Mr. Locke, that he defined identity of person to be consciousness: but how in such case can a man when sober be accused of an unconscious act of ebriety? Consciousness is indeed a proof of identity, but not the sole proof. We punish not a madman for insane acts, because his unconsciousness acquits his intention, it does not disprove his identity. If Socrates asleep be unconscious of Socrates as he was when awake, no one finding him under such circumstances would deny his being the same person, and endued with the same spirit, tho' its powers being suspended it is altered in circumstances: for it might as well be affirmed that one having a particular idea, as soon as that is superseded by one of a different cast, that person continues the same man no longer. As identity of persons is attested so frequently, let us examine what the criterions are. A man indeed knows himself through consciousness; but to others he is chiefly known by external marks: our consciousness is what others are unconscious of. The hand of Providence sets so strong a mark on each individual's person, that as a shepherd knows the individuals of his flock by the mark, so is a man known by the stamp of his maker; no person being ever the exact image of another. But when those external marks are through long absence obliterated, we have recourse to the person's discovering certain mental impressions which we are convinced no other person had an opportunity of receiving: that the external and internal characteristics are often necessary to supply the place of each other.

Identity

Identity of person, as to the purposes of the resurrection, seems to consist of sameness of lineaments, shape, stature, proportion, and contexture of parts, composed of materials the same in sort, quantity, and disposition, invigorated by animal spirits alike in quality and proportion; but above all, inhabited by the same soul, which not only stands confessed to itself, but at the same time peeps out and discovers itself in all parts of its mansion; which, when deserted by its tenant, seems but the ruins of an edifice; the better part fled, the residue can scarcely be known whom it belonged to. Thus when Socrates was consulted about his funeral, he replied, "As you please, if I give you not the slip—what the grave receives is not Socrates:" intimating the man would vanish, and only his cloaths remain; the soul so far surpassing the body as to be of itself deemed the whole man. Mr. Locke makes a groundless distinction between man and person, and therein confounds person with spirit. The identity of body here described, may be by materials altogether new, or by a great accession of new to what is old, as a man grows up at first from a small beginning; and as a grain of mustard-seed rises to a great plant, and contains in it the principles of a numberless series of such plants, by its property of receiving, through its due channel, a continual supply of new matter, to inflate and produce it to a state peculiar to it incessantly. As there is such a principle also in us to produce posterity, so there may be such a one in us ready for the season of judgment to re-produce ourselves. This suggestion is countenanced by Mr. Boyle's experiment on the ashes of a plant like a red poppy, which produced fair plants. Indeed how common is it to see entire potatoes produced from minute segments of the seed: But, says Mr. Boyle, Omnipotence needs not this plastic power resident in any

portion of the dissolved body. Cannot Omnipotence call us out of the dust, who raised man at first therefrom; summoning the dry bones first, as in Ezekiel? That our identity of body will relate to appearance rather than substance, seems as if it could be gathered from the total change that is to be in those who remain alive, (1 *Theff.* iv. 17. & 1 *Cor.* xv. 50—53.) who from a state of mutability are to become immutable; and from a vile body be fashioned like His glorious body, *Philip.* iii. 21; for, 1 *Cor.* xv. there is a natural body, and a spiritual body; it is sown the one, but raised the other. The manner whereof though we know not, yet that it will be, we know. “He who raised Christ from the dead shall revive your mortal bodies,” *Rom.* viii. 11. Though St. John professes his ignorance as to the manner of this mighty event, 1 *Epist.* iii. yet in the Apocalypse he delivers strong criterions of the time. Satan’s power, as far as relates to Christendom, extended over the Roman empire, which is described under its different forms of government, signified by the seven crowned heads; chap. xii. 3. The sixth form was the imperial; this is the head that recovered its wound, which it felt when pagan idolatry received a violent blow from Christianity under Constantine; but was restored under Julian the apostate. The exarchate of Ravenna is the tenth horn, not the seventh head: the seventh head was the Christian empire, which continued till the exarchate, being a short space, scarce a century, considering Julian’s interruption: this not differing in civil form from the sixth head, nor being doomed to perdition; the eighth, which is the Pope, both as the first and second beast, that is, as an idolater and affecting temporal power, is counted of the seven consigned to woe. The first beast is Rome, (in which seven forms of government had prevailed) under  
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the Popes, when the empire was split into ten independent sovereignties; from their spiritual superiority 606, till their temporal, 756; chap. xiii. 1. and is stiled the beast that was, and is not, and yet is, chap. xiii. 3. —xvii. 8 & 11. from the re-establishment of idolatry, though not of the pagan sort. The second beast is the civil and spiritual power of the Pope, which commenced A. D. 756. Mr. Lowman takes the number of the beast 666 (which is the number of a man, that is, no prophetic, but a common period, in vulgar use) to commence at the time of John's vision, and so brings it to answer very near to the establishment of the Pope's temporal power; especially if we count years of 360 days each; or take the second beast's date from Stephen the Third's advancement to the papacy, who soon after obtained the temporal sceptre. Yet the 42 prophetic months, that is, 1260 years, taking a day for a year, is attributed to the first beast, xiii. 5. (that is, before the Pope's temporal power) when power was given him over all *kindreds*, ver. 7. which seems to allude to the Pope's universal episcopacy; this commenced A. D. 606. It is certain that some MSS. read the second figure variously: this would bring the grand event 150 years nearer to our times than Mr. Lowman's computation. But if we count the 1260 years from Gregory the Second's advancement to the papacy 715, who authorized image worship; the Millenarian triumph of the church will commence A. D. 1975, or ten years later, if we date from the actual commencement of the idolatry; though indeed somewhat sooner, if we count only 360 days to each year. May we all so keep the faith as to be found "worthy of the resurrection from the dead, and the future state." *Luke* xx. 35.



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## DISSERTATION *on* FAITH.

CHRIST, at the close of the sermon at the mount, shews that works are necessary; and He says, "Not he who cries to Me, Lord, Lord, but the performer of my Heavenly Father's will, shall attain the divine state." *Matt. vii. 21.* Necessary then for what? not to entitle us to salvation through their own merit; for after all our labours we shall be only unprofitable servants; but necessary to render our faith in Christ's merits acceptable. Thus the 13th article says, Works not done by way of a recommendation to Christ's merits "have the nature of sin," being defective in principle. That St. Paul opposes (the) faith, the Christian faith, that is, the whole system of Christian duty, to the works of the Mosaic law, is obvious from his sermon at Antioch; "By Him all Believers are justified from all which they could not be by the Mosaic Law:" i. e. from our hereditary propensity to sin, as well as our peculiar guilt, on our hearty repentance. Repentance effecting reformation being the condition of Christ's benefits, *Matt. iv. 17.* So John tells the Pharisees, "Produce fruits suitable to repentance." Christ, if mere speculative faith was sufficient, would not have so strongly represented the difficulty of rich men's attaining the divine state; shewing there was no possibility for those who did not employ their wealth in acts of charity to arrive at that state, except indeed through the free, unmerited, and infinite mercy of God. A mere neutral belief is as ineffectual on one hand, as works solely on the other. The works  
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prescribed even by the gospel are unprofitable of themselves, without a firm reliance on Christ: to think of effecting our own salvation even by his precepts, without depending on his services, is a dangerous degree of arrogance; so to sleep secure in his merits, without using our endeavours to reap the benefit thereof, by obedience to his precepts, is a hazardous omission, arising either from supine indolence or fatal error: while we acknowledge the Sovereign, we disregard his laws; while we rely on our Patron, we slight his admonition: but, says St. James, "The very devils believe and (even) tremble." St. Paul shews, *Rom. iii. 27—31.* that he opposes Christianity to Judaism; the former confirms the moral part of the latter, and consummates the ritual: but neither our rites, nor our virtues (imperfect as we are, *Rom. iii. 10.*) will avail, without the merits of Christ; which not merely a speculative, but an obedient faith therein, will entitle us to; as we have shewn above. *Matt. vii. 21.* Can we expect our Captain to lead us to safety, when we disobey his orders, and disregard the plan He proposes; deviate from his track, and leave Him absolutely in the lurch! Except we actually discredit Christ, we cannot think mere faith in Him will preserve us; for He tells us the reverse. These declarations indeed stare the Methodists so full in the face, that the most considerate among them give up the point: but to give some colour to their schism, they have started the doctrine of regeneration; not a regeneration from the odiousness of our hereditary propensity to sin, but a total exemption from personal sins; that after baptism we sin no more, but Satan in us: yet, contradictory as it is, their infallible instructors most liberally bestow universal damnation on their deluded audience. They argue that the faithful cannot do ill; grace totally protects them; and their election

cannot be defeated. Now if they mean that we cannot offend, while we continue unswerving believers and servants of Christ; this only signifies, that we do no wrong, while we do right: but if they mean, that believers cannot forfeit grace and apostatize, but in the actual commission of immoralities are inculpable; I answer, God, if He pleases, may elect us, whether innocent or criminal, *Rom. xi. 29.* This depends on the Divine Will; as to the human will, we certainly can forfeit the Divine protection and support; for scripture warns us both of the power and the propensity, as *Matt. xxvi. 41.* Scripture tells us of persons "who for a while believe, and in time of temptation relapse," *Luke viii. 13.* So St. *John, vi. 66.* "Many of the disciples retreated from the Christian sect, see *Heb. vi. 6.* 2 *Pet. iii. 17.* *Gal. v. 4.* And that man's last state is worse than the first, *Matt. xii. 45.* Above all, is not the fall of Judas a tremendous example? When therefore they apply this text, "I am not the perpetrator thereof, but the sin resident in me. *Rom. vii. 17,* to support this doctrine; they, as old Latimer bravely taxed his unfair judge, *geld* the scripture to serve a sinister purpose. St. Paul draws a contrast between his body and his better part, the mind; which last, by way of eminence, he styles *himself*; and says, when his mind disapproves of the bent of his passions, if these are notwithstanding prevalent, not he as to his mind, reason and judgment, but his vicious appetites in him, are criminal; for his soul was totally averse to the dictates of those corporeal appetites: for, says he, "I delight in God's law after the inward man," his *mind*, in opposition to his *members*, *ver. 22, 23.* Reason indeed must lose the day, unless we secure the aid of Divine Grace. Be not then more confident than cautious; observe attentively St. Paul, 1 *Cor. x.* "Let him who thinks he stands take

heed lest he fall." For how are we sure we are those infallible believers, who are certainly elected? Let us rather with all humility strive to effect our salvation with fear and trembling; instead of deluding ourselves with false and fatal notions concerning the impossibility of apostacy, and the formidable influence of the grand seducer: for our struggle is with principalities, and we require the divine panoply for our perpetual protection. —Another result of the faith of these theorists is, their attachment to unpremeditated harangues, through a superstitious confidence that the Holy Ghost will supply all previous diligence and study, and save them all that trouble: thus they deviate from reason, and dissent from the established church; thereby incurring the guilt of a real fault, while they strive to avoid an imaginary one: they also suffer themselves by this prepossession to be deluded by self-commissioned pharisaical impostors, the nonsense of whose orations, when impartially weighed, sufficiently disproves their being the dictates of the Holy Spirit; but on the contrary reflects the greatest scandal on our religion, the intrinsic beauty of whose tenets, when set in the most advantageous light, abundantly evinces its divine original, and "may be believed for the very work's sake," *John* xiv. 11. For as Christ says, "Which of you convicts me of sin?" viii. 46.—It is argued that ministers, by preparing sermons, are diffident of the Holy Spirit, which can dictate to such as trust thereto more powerfully than their own feeble reason. I answer, Miracles are long since ceased, whether through our wickedness, or that there is no longer an occasion for any, I shall not argue: the Holy Ghost may inspire teachers undoubtedly; but such divine interposition, being neither warranted nor necessary, is improbable; the gospel itself being "able to make us wise to salvation," *2 Tim.* iii. 15, an appeal thereto

thereto is sufficient. Now we can do that effectually, by having recourse to it coolly and deliberately, having time to reflect thereon, and set down the result of our researches in a regular composition: an audience is more likely to be edified by such a well-digested discourse, than by an inconsiderate harangue, which can scarce be free from error without divine aid particularly sent: but such particular favour is, as we have shewn, unlikely to be granted, only to save us the trouble of studying the scriptures; which thro' God's ordinary grace is all that is requisite. The mature compositions of learned and pious divines, compared with the crude rhapsody of these pretenders, abundantly evince this. And why may not a man have holy assistance in the closet, as well as in streets and highways? The contrary is not proved by the confused chaos of doctrine which those itinerant doctors bellow forth with sufficient arrogance and presumption. The divine grace and assistance is not to be expected by those who neglect such means as their own natural endowments afford. St. Paul promised that none in the ship should be lost, yet they were not to be saved without the efforts of the mariners. If we may hope the Holy Spirit will second our endeavours, we cannot think it will seclude the exertion of human parts and industry: though it may supply the deficiency of abilities, it will never be at the call of a dead faith, and prove the hackney of indolence. An active faith is a more likely recommendation to such favours, whether in an ordinary or extraordinary degree, than an idle, though positive conceit: and he who hopes for divine aid, provided he does his own part by exerting his natural abilities, which he takes to be the likeliest means, through Christ, to obtain help from heaven, instead of an obstacle thereto, indisputably bids fairer for heaven's friendship, than he who fancies

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the Holy Ghost will assist him purely on account of such creed, while he neglects all endeavours of his own through this confidence. *Matt. x. 19.*—*Mark xiii. 11.* *Luke xii. 11. & xxi. 14.* are a special promise to the twelve apostles of particular aid in persecution. Then they were ministers expressly elected, and had a direct promise of the Holy Ghost, which evidently inspired them on all emergencies; the presence of the Divine Spirit was proved by miracles. Our Saviour's doctrines were recorded by some of the disciples, which would be unnecessary, could our pastors declare them to us by inspiration. St. Paul and others, who proved their inspiration, composed lectures conformable to those; which make the standard of Christianity, without which there would be no test of the truth and merit of modern doctrine: which we are to give credit to, as consonant to those scriptures, not as declared to be uttered by inspiration, which we are not to take on trust without either proof or promise, but rather the contrary, as the scripture contains enough for salvation. The primitive fathers composed sermons, which we approve of as far as conformable to the gospel; we do not receive them in the lump, as we should do, if we were taught to believe the Holy Ghost continually inspires our ministers, which we have no ground to conclude. Therefore as it is almost impossible for those extempore doctors to avoid error, or at least improbable that they can always set the doctrines of Christ in the fullest light, the necessity of previous study thereof is evident. Now therefore, "that we may no more be bandied about by every wind of doctrine," *Eph. iv. 14.* I conclude with St. Paul, *1 Cor. i. 13.* "Is Christ divided? Was Paul crucified for you?" How much more might I say, were such audacious hypocrites as these delusive instructors crucified for you? "speaking  
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lies in hypocrisy, having their conscience seared with a hot iron," 1 *Tim.* iv. Men, who preach charity while devoid of humanity; who, under pretence of building churches in unknown regions, rob poverty of the dear wages acquired by the daily sweat of the brow; who, instead of clothing the naked and feeding the hungry, plunder them of what they have labouriously earned for that purpose, under colour of propagating Christianity in the Terra Australis, the Hyperborean Continent, or the world in the moon: men without the least spark of real religion; otherwise they would never impiously presume to affect the power of the glorious Messiah, the mighty Shiloe, the Judge of Man, and Saviour of the World; nor, uncertain as they are of their own salvation, pretend to have the absolute disposal of heaven: as though worthy to open the book and loose the seals, and introduce their misguided flock to the presence and favour of Almighty God, being the only meritorious servants of the Lord, while even angels are accused of folly.

A PRAYER

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## A PRAYER for the Assistance of GRACE in the several Duties of Christianity.

**O** Merciful Father, give us thy heavenly grace to avoid all guilt, and do only what is our duty in thy holy sight. Grant especially, that we always persevere in the belief that Thou art our God; never mistrust thy word, or fail in the practice thereof; never adore aught but Thee, or place our affections more on the creature than the Creator; that we may not neglect our duty through despair of mercy, nor presume too far on it, while we persist in voluntary sin: may we always love and esteem Thee for thy excellencies, and bounty toward men; strive to please Thee; desire to approach Thee in thy holy ordinances, and long for union with Thee in heaven. May we fear, obey, and avoid offending Thee, nor dread aught above Thee, nor commit sin to escape external harm. Let us not be worldly; neither too negligent, vainly hoping support in idleness; and continually pray to Thee for a blessing on our good endeavours. Let us submit to thy holy will without repining, thankfully amend by thy corrections, and confess thy wisdom, who canst chuse better for us than our impatient desires will permit us to do for ourselves. Let us honour Thee by a reverent conduct at all times toward Thee; and particularly carry ourselves devoutly in the house of prayer. May we never, O Lord, be guilty of spoiling thy temple; nor let us prophane the Sabbath and other

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times of devotion ; but diligently consult the scriptures, remember what is there inserted for our instruction ; be assiduous in learning our duty, and not prefer ignorance to the pains of improvement, nor be religious only in hearing but obeying the word. Let us never profane thy sacred name in thought, word, or deed, by perjury or common adjuration. Let us constantly adore Thee, our Heavenly Father, nor be glad of a pretence to omit our prayers to Thee publicly or in private. Let our petitions be lawful, and offered with faith, fervency, and humility, with hearts previously divested of ill, and without absence of mind or irreverence in our deportment, scrupulously examining ourselves and repenting seriously of our sins. May we observe our baptismal vow, to receive the conditions therein ; shun the devil, his instruments, and all his works, the extravagant and vicious customs of the world ; and mortify carnal desires by frequent abstinence and contrition. Grant we may awfully approach the Supper of Christ, heartily repenting of our sins, and firmly purposing a reformation ; be devout at that holy rite, and thankful for the mercy, keeping our promises of a virtuous life afterward. Let us not behave well purely for human applause, nor ill to avoid groundless censure, but love virtue for itself, and ever consider the legality of our actions before we carry them into execution. Have we wealth, or honours, or parts, or beauty, give us thy grace, O Lord, to use them rightly, discarding all pride and conceit. Let us be contented with our condition, not greedy of temporal wealth, nor invidious toward its possessors ; neither be disturbed with passion or peevishness on these or other accounts. Let us be diligent to resist temptations, and to improve the gifts of heaven ; not abusing our talents, nor slighting the motions of the Holy Spirit. Let us shun all  
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sensual actions, fancies and desires, not pampering the body for lust, but always eat for health, not luxury, nor affect vain delicacies; and at no time drink to excess, or ever beyond our need; or waste in revels our imputed hours. Let us be moderate in rest, temperate also in our recreations, using lawful amusements; and while we avoid extravagance, let not avarice teach us to be misers. O Lord, save us from the sin of murder; neither drawing men by intemperance to diseases and death, nor urging quarrels, nor engaging therein. May we never debauch or desire another's wife, or covet or intentionally damage his property and right. May we never oppress any by violence, rigour or colour of law; but love peace, nor seek the law frivolously or through animosity; striving also to reconcile others. Whatever we borrow may we have the justice to pay, and what we promise, perform. May we avoid all infidelity and deceit, nor take advantage of another's necessity. O never let us defame our neighbour by perjury, scurrility, calumny, or encouraging the censure of others, when conscious of the injury; or be too credulous and fond of scandal, or rashly suspicious; neither despise any one for his infirmities, nor invite others to do so. Let our hearts be void of malice, neither doing nor wishing hurt, nor rejoicing, nor omitting due recompence, afterwards. Let us not affect to grieve any, nor seduce them to vice, nor divert them from piety, but cordially endeavour to bring the guilty to repentance. Let us not be undutiful to our parents, neither despising nor exposing their infirmities; but love and comfort them, obey their commands, and regard their admonitions. O may we not covet their death to enjoy their estate, nor neglect their wants, nor fail to beg a blessing for them from heaven. Let not marriage, which is sacred, be unlawful, or for undue



ends. Let us be kind and loyal to the partners of our fortune, bearing each other's imperfections, studying and praying for one another's felicity. Let us be affectionate towards our children, and make them God's children by timely baptism; and what we engage there for them, be careful to do, and teach them to perform; training them early in God's law, by seasonable correction preventing customs of sin, setting them no bad examples, nor discouraging them by austerity: let us provide as we are able for their subsistence, not riotously consuming what ought to be for their portions, nor covetously retaining all till our death relieve their wants. Let us pray fervently for them, and seek to entail a blessing on them by our own virtues. Let us not be cruel masters, neither suffer those under us to neglect their duty, but have a regard to their souls, providing them the means of instruction in religion, admonishing them of their faults, and allowing them opportunities for prayer and divine worship. Let us as servants obey the lawful orders of our master, taking care of his concerns without murmurs, idleness, and eye-service. Let us be grateful to our benefactors, nor dislike those who reprove us, but profit by their correction. Let us reverence our governors, pay just tribute contentedly, espouse no sedition, but obey their lawful commands. Let us respect our spiritual instructors, and believe the sacred truths they declare; nor detain their just maintenance, nor change our pastors, but strive to prevent the desolation of the church. Let us be affectionate to our brethren, without envy or jealousy; love our fellow Christians, and have a sense of their calamities. Let us not desert our friends unprovoked, yet let our friendships be virtuous, not leagues of sin; and when our acquaintance err, flatter them not. Let us not be morose, proud, or bitter to others, but pay due respect to all:

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excuse and love our foes; shew bowels to our neighbours, desiring their good, and not professing only, but doing them all the service in our power. Grant, O merciful God, that we may continually perform all these duties, and whatever else may tend to our real advantage here, and eternal bliss hereafter; that finally we may escape the everlasting destruction prepared for the devil and his votaries, and attain to the perfection of felicity which thou hast graciously warranted to all observers of thy holy laws; for the honour of thy mighty name, and sake of Jesus Christ thy Son, our Lord, Mediator and Saviour. Amen.

**A SCRIPTURAL CREED, supported by Authorities from the New Testament, and answering all the Purposes of Symbols and Articles.**

**I BELIEVE** in God, the Almighty Father ;

“ Our Father, who art in heaven. *Matt. vi. 9.*

“ With God all things are possible.—*xix. 26.*

Creator of all.

“ One God, the Father, of whom all things. *1 Cor. viii. 6.*

And in his only Son, Jesus Christ our Lord ;

“ That Holy Thing, which shall be born of thee, shall be called the Son of God. *Luke i. 35.*

“ Father of our Lord Jesus Christ. *Ephes. i. 3.*

Consubstantial with the Father, uncreated, Cause of the Universe ;

“ The Lord our God is one Lord. *Mark xii. 29.*

“ The Word was God. *John i. 1.*

“ If ye had known Me, ye should have known my Father also. *John viii. 19.*

“ I and the Father are one. *John x. 30.*

“ Who sees Me, sees my Sender. *John xii. 45.*

“ All things were made by Him. *John i. 3.*

“ The worlds were framed by the Word of God. *Heb. ii. 3.*

Who

Who descended from heaven :

" I came down from heaven. *John* vi. 38.

Incarnate through the Holy Ghost.

" The Holy Ghost shall come on thee. *Luke* i. 35.

" The Word was made flesh. *John* i. 14

Perfect God :

" The Godhead bodily. *Coloss.* ii. 9.

" God was manifest in the flesh. *1 Tim.* iii. 16.

" The church of God which He has purchased with

" his own blood, *Acts* xx. 28.

" Christ, who is over all, God ever blest. *Rom.* ix. 5.

" Of God, who staked his life for us. *1 John* iii. 16.

" Thy throne, O God, is for ever. *Heb.* i. 8.

Perfect Man,

" By one Man Jesus Christ. *Rom.* v. 15.

" In fashion as a man. *Philip.* ii. 8.

Eternally begotten in the Father's purpose.

" Predestinated before the world's foundation. *1 Pet.* i. 20.

The Prime and End of the Creation.

" All things were created through Him and for Him. *Col.* i. 16.

" Created all things through Jesus Christ. *Ephes.* iii. 9.

" And He is before all things. *Colos.* i. 7. The

" First-born of every creature. *Ver.* 15. That

" in all things He might have the pre-eminence.

*Ver.* 18.

Born of a virgin.

" She was found with child of the Holy Ghost.

*Matt.* i. 18.

T 4

" How

## A SCRIPTURAL CREED.

"How shall this be, since I know not a man? *Luke*  
i. 34.

He descended to hell for man's salvation.

"The Son of Man came to give his life a ransom

"for many. *Matt. xx. 28.*

"He went and preached to the spirits in prison. *1*  
*Pet. iii. 19.* See chap. iv. 6.

"Christ died for our sins. *1 Cor. xv. 3.*

"His soul was not left in hell. *Acts ii. 31.*

Whose Nature corrupt, even in Christ's converts.

"In Adam all die. *1 Cor. xv. 22.*

"Thou hast left thy first love. *Rev. ii. 4 & 5.*

"Who for a while believe, but in time of tempta-

"tion fall away. *Luke viii. 13.*

Saved only by obedient faith in Him.

"Believing, ye might have life through his Name.  
*John xx. 31.*

"Not every one who cries to me, Lord, Lord, shall  
"enter into the kingdom of heaven, but who  
"does the will of My Father, who is in heaven.

*Matt. vii. 21, 22, &c.*

"This is God's will—That ye abstain from forni-  
cation—That none over-reach and defraud his  
brother. *1 Theff. iv. 3 & 6.*

"God will render to every man according to his  
"works. *Rom. ii. 6.*

"Do we annul the law through faith? God forbid.  
*Rom. iii. 31.*

"Faith without facts is dead. *James ii. 26.*

"The very devils believe and tremble. *Ver. 17.*

The will being seduced and fettered by our own  
habits, appetites, and ideas.

"Sin



" Sin deceived me. *Rom. vii. 11.*—See *Gen. viii. 21.*

" The spirit is willing, but the flesh weak. *Matt. xxvi. 41.*

" Bringing me into captivity to the law of sin in my

" members. *Rom. vii. 23.*

" Whoso commits sin is the servant of sin. *Ver. 34. John viii.*

Option being ours, though liable to Omniscience ;

" Mary has chosen the good part. *Luke x. 41.*

" After it was sold, was it not in thy own power ?  
*Acts v. 4.*

" Thy Father, who sees in secret. *Matt. vi. 18.*

(Even as God's will, though invariable, is independent.

" Who works all things after the counsel of his own

" will. *Ephes. i. 11.* See *Numb. xxiii. 19.*

" The perfect will of God. *Rom. xii. 2.*

He rose again the third day ;

" Him God raised the third day. *Acts x. 40.*

" He rose again the third day. *1 Cor. xv. 4.*

Ascended to heaven ;

" Elevated to heaven. *Luke xxiv. 51.*

Thence to come to judge the quick and dead.

" The Father has committed all judgment to his

" Son. *John v. 22.*

" To Him that is ready to judge the quick and the

" dead. *1 Pet. iv. 5.*

His divine reign being eternal :

" No end shall be of his kingdom. *Luke i. 33.* And  
see *Heb. i. 8.*

Yet

Yet his human nature shall resign to the Divinity;

" When he shall have delivered up the kingdom to

" God. *1 Cor. xv. 14.*

Having closed his personal empire over the elect  
above, and his spiritual reign on earth.

" Worthy to obtain that world and the resurrection.

*Luke xx. 35.*

" Bodies of dormant saints rose, and issuing out of

" the tombs after his resurrection, went into the

" holy city, and appeared to many. *Matt. xxvii.*

*852-54.*

" In Christ all shall become alive; but every man in  
his own order: Christ the first fruits; afterwards

" those who are Christ's at his advent.—Then

" comes the end. *1 Cor. xv. 22-24.*

" But the rest of the dead revived not till the expira-

" tion of the millenium. *Rev. xx. 5.*

And in the Holy Ghost, who inspired the pro-  
phets:

" Well spoke the Holy Ghost by Isaiah the prophet.

*Acts xxviii. 25. (1 Pet. i. 21. Heb. iii. 8.)*

With the Father and the Son total God.

" I will pray the Father, and He will give you an-

" other Comforter, the Spirit of Truth.—I will

" not leave you Orphans, I will come to you.—

" My Father will love him, and We will come to

" him. *John xiv. 16-23.*

" Thou hast not lied to men, but to God. *Acts v.*

" The Spirit of the Son. *Gal. iv. 6.*

Proceeding from the Father through the Man  
Christ.

" The

"The Holy Ghost whom the Father will send in my

"Name. *John* xiv. 26.

"The gift by grace by one Man Jesus Christ. *Rom.*

v. 15.

The Catholic Church;

"This gospel of the kingdom shall be preached in the whole world. *Matt.* xxiv. 14.

"Go then and teach all nations. *Matt.* xxviii.

19.

"By one Spirit are we all baptized into one body.

*1 Cor.* xii. 13. See *John* xvii. 20, 21.

The communion of saints;

"Where two or three are assembled in My Name, there am I in the midst of them. *Matt.* xviii. 20.

"There is joy in the presence of God's angels for

"one penitent sinner. *Luke* xv. 10.

"To an innumerable company of angels, to the

"general assembly and church of the first-born.

*Heb.* xii. 22, 23.

"That ye also may have fellowship with us; and

"truly our fellowship is with the Father, and

"with his Son Jesus Christ. *1 John* i. 3.

The truth of the gospel;

"*Matt.* i. 1. *Mark* i. 1. *Luke* i. 3. *John* xxi. 24.

"If any preach any other gospel to you than that ye

"have received, let him be accursed. *Gal.* i. 8, 9.

"In the word of the gospel truth. *Gal.* ii. 5.

"If any one is inclined to perform his will, he shall

"know as to this doctrine whether it be from God.

*John* vii. 17.

Baptism for the remission of past sins through Jesus Christ;

"What

“ What shall they do who are baptized for the dead ?

*1 Cor. xv.*

“ The baptism of repentance for the remission of

“ sins. *Luke iii. 3.*

“ A Saviour to give repentance to Israel, and remis-

“ sion of sins. *Acts v. 31.*

“ For remission of sins that are past. *Rom. iii. 25.*

“ He saved us by the washing of regeneration. *Titus*  
*iii. 5.*

“ There is no other name under heaven given amongst

“ men, whereby we must be saved. *Acts iv. 12.*

The introduction to the new covenant of compliant faith in man, and gracious mercy in God; whereof the eucharist is the testament, memorial, representative, and confirmation, finisheth on Christ's part by his passion and resurrection.

“ Prepare ye the Lord's way. *Mark i. 3.*

“ The New Testament of My blood: this do ye, as

“ oft as ye drink it, to my memory; for as oft as

“ ye eat this bread and drink this cup, ye shew the

“ Lord's death till his advent. *1 Cor. xxi. 26.*

“ If Christ be not raised, your faith is vain. *1 Cor.*

*xv. 17. (and ver. 4—8.)*

The body's resurrection to an endless doom hereafter.

“ Well-doers to the resurrection of life, and malefac-

“ tors to the resurrection of damnation. *John v.*

*29.—See Acts xxiv. 15.*

“ Shall also quicken your mortal bodies. *Rom. viii.*

*11.*

“ Shall change our vile body, that it may be fashion-

“ ed like his glorious body. *Philip. iii. 21.*

“ Every

f<sup>t</sup> Every man in his turn, Christ the first fruits; afterwards they that are Christ's. Then comes  
" the end.—Else what shall they do who are baptized for the dead, if the dead rise not at all?—I  
" say, brethren, flesh and blood cannot inherit the  
" divine kingdom; nor doth corruption inherit incorruption.—The dead shall be raised incorruptible, and we shall be changed. For this corruptible must assume incorruption, and this mortal assume immortality. 1 Cor. xv. 23—29  
—50—52—53.



*The same CREED, without the Authorities.*

**I** Believe in God the Almighty Father, Creator of all;

And in his only Son Jesus Christ our Lord, consubstantial with the Father, uncreated, Cause of the Universe, who descended from heaven; incarnate through the Holy Ghost; perfect God; perfect Man, eternally begotten in the Father's purpose; the Prime and End of the Creation; born of a virgin; He descended to hell for man's salvation, whose nature corrupt, even in Christ's converts, saved only by obedient faith in Him; the will being seduced and fettered by our own habits, appetites, and ideas; option being ours, tho' liable to Omniscience; (even as God's will, though invariable, is independent :) He rose again the third day; Ascended to heaven; Thence to come to judge the quick and dead: His divine reign being eternal; yet his human nature shall resign to the Divinity, having closed his personal empire over the elect above, and his spiritual reign on earth.

And in the Holy Ghost who inspired the prophets; with the Father and the Son total God: proceeding from the Father through the Man Christ,

The catholic church.

The communion of saints.

The truth of the gospel.

Baptism for the remission of past sins through Jesus Christ: The introduction to the new covenant of compliant faith in man and gracious mercy in God; where-  
of

of the eucharist is the testament, memorial, representative, and confirmation, finished on Christ's part by his passion and resurrection.

The body's resurrection to an endless doom hereafter.

From the Psalm.

PART I. BOWER.

W A K E, my soul, in solemn lays

A God the Great Jehovah praise.

Under the banner, and his name

May loudly from his altars flame.

Come to his temple, come away,

The beauty of devotion pay.

That heavenly bow's revival bring

At last, what name of angels sing.

The words, the will, the revelation

Put us to God from whom we came.

And say to God, and night to night

Thy name be praised, and his be right.

Thy name be praised, and his be right

Thy name be praised, and his be right

Thy name be praised, and his be right

Thy name be praised, and his be right

Thy name be praised, and his be right

Thy name be praised, and his be right

Thy name be praised, and his be right

Thy name be praised, and his be right

HYMN

# HYMN FOR CHRISTMAS,

From the PSALMS,

## PART I. POWER,

- civ.      **A**WAKE, my soul, in solemn lays  
Carol the Great Jehoyah's praise;  
xxix. 2.      Tender the homage, that his name  
May loudly from his creatures claim,  
xcvi. 9.      Come to his temple, come away,  
The beauty of devotion pay.  
lxxxix. 6.      What heav'nly pow'r can rival Thine,  
O Lord; what name of names divine?  
xix.      "The worlds, that roll above, proclaim  
"The Parent God from whence they came;  
"And day to day, and night to night,  
"Declare his wisdom and his might,  
"No clime remote of various speech,  
"But learns th' important truths they teach,  
"From pole to pole th' instruction flies,  
"And tracks from east to west the skies." \*  
E'er mountains, or their parent earth  
Were form'd, or worlds obtain'd their birth;  
xc. 2.      Thou liv'st, O God; time never knew  
Thy origin, nor end shall view.

\* Gent. Mag. May, 1762.

Enrob'd

Enrob'd in light, with glory crown'd,  
Honour and power the Lord surround.  
Heav'n like a curtain he displays;  
His chambers in the waters blaze.

civ.

On wings of storms he walks on high,  
Clouds are his chariot thro' the sky.

'Twas the Lord's single voice that made  
The universe; th' Almighty bade  
Th' extensive heav'ns revolve above,  
And all their orbs around us move.

xxxiii. 6.

"There God the sun's pavilion spread,  
"Ordain'd his influence thence to shed:  
"With all a bridegroom's blushing grace  
"He quits the chamber for the race;  
"Exulting swift in conscious strength,  
"He eyes with joy th' amazing length:  
"His circuit wide as heav'n extends,  
"His heat to nature's utmost ends." \*

xix. 5.

Earth on its constant base he laid,  
And ocean o'er its bosom spread;  
That instantly began to be,  
Soon as He utter'd his decree.

civ. 5.

Who lulls the main's tempestuous rage,  
And noisy billows can assuage.

cxlviii. 5.

Forbids them o'er their bounds to rise,  
O'erwhelm the earth, invade the skies.

civ. 9.

God keeps the sea within its shore,  
And makes the dreadful thunder roar.

xxix. 3.

He bids the moon her seasons know,  
And tells the sun how far to go.

civ. 19.

The everlasting mountains sounds;  
Omnipotence the Lord surrounds!

lxv. 6.

\* Gent. Mag. May, 1762.

## PART II. MAJESTY.

- cxlv. 3. **T**Ranscendent Excellence, what speech  
Can e'er thy wond'rous grandeur reach !
- xxix. 7. God's voice the wilderiness can make,  
And all its savage tenants, quake.
- civ. 37. The earth shall tremble at his look,  
And at his touch the mountains smoke.
- lxviii. 8. Earth shakes to see Jehovah nigh,  
And heaven dissolves beneath his eye.
- xcvii. 4. In presence of their awful Lord  
The melting mountains seas afford ;  
Earth startled saw his light'ning fly  
Reiterated thro' the sky.
- xviii. 7. His anger moves the mightiest hills,  
And with dismay creation fills.  
Before Him issue smoke and fire,  
And coals are kindled at his ire.  
" Incumbent on the bending sky  
" The Lord descended from on high ;" \*  
Cast darkness underneath his feet,  
And on the cherubs took his seat.  
Down on the wings of wind He rode  
In royalty, the mighty God !  
Within the gloom of darkest clouds  
His awful Majesty he throwds ;  
The densest mists on ev'ry side  
The splendors of th' Almighty hide.  
Before their God the clouds retire ;  
Hail-stones succeed, and coals of fire.  
Hail-stones and coals of fire descend,  
While heav'n incessant thunders rend.

\* Extracts from *Merrick's Version.*

Thy



## HYMN for CHRISTMAS.

291

Thy anger, Lord, earth open throws,	Ver. 15.
And the round world's foundations shews;	
Discov'ring to our startled eyes	
The reservoirs whence fountains rise.	
The waters, Lord, the waters see	lxxvii. 16.
The terrors of their God, and flee:	
Thy dreadful thunder roar'd around,	Ver. 18.
And all creation heard the sound.	

## PART III. LOVE.

Let's join our God to magnify,	lxviii. 4.
Who rides upon the lofty sky.	
Tho' so sublime, th' all-gracious Lord	cxiii. 5.
Can on the world a look afford.	
What's man, or man's contemptuous race,	viii. 4.
That he shou'd such a shadow grace!	
Scarce than the angels less renown'd,	
With majesty and glory crown'd.	
O that mankind would praise his name,	cvii. 15.
And God's beneficence proclaim.	
Come, taste the gifts his hands afford,	xxxiv. 8.
Happy are those who fear the Lord.	
Look up from earth, and see how high	ciii. 11.
The Lord has spread the vaulted sky;	
So great his mercy and his love	
To those, who fear his anger, prove.	
The patient bosom of the Lord	Ver. 8.
With kindness and compassion's stor'd:	
Who fear their God his love will know,	Ver. 13.
Such as to children fathers shew.	
Once young, tho' hoary now my head,	xxxvii. 25.
I ne'er saw virtue beg its bread.	
Lions of hunger oft complain,	xxxiv. 10.
And roam in quest of food in vain;	

- But he who seeks th' Almighty's aid,  
May never be of want afraid.
- lxv. 12. His bounty years of plenty sends,  
And fatness from the clouds descends.  
" The hills around exulting stand,  
" And own the blessings of his hand :  
" The loaded vale assumes a tongue,  
" And bursts triumphant into song : " \*
- cxxv. 2 As mighty hills encompass round  
Jerusalem's protected ground ;  
The pow'rful weapons of the Lord  
Defence eternally afford.
- xlvi. 2. Tho' hills remove into the sea,  
And the world tremble, fear not ye ;  
Tho' ocean roar till empires shake,  
And mountains at the tempest quake.
- cvii. 21. O that mankind wou'd praise his name,  
And God's beneficence proclaim !

## PART IV. TRUTH.

- lxxxix. 9. What pow'r, O Lord, can rival thine,  
Whose Truth we see around us shine !
- xxxvi. 5. " Thy Mercy, Lord, to heav'n extends,  
" Thy Truth the lofty clouds transcends." †  
Firm as the hills is thy decree ;  
Thy Wisdom deeper than the sea.
- xcviii. 3. The Lord his great Salvation told,—  
His great Salvation all behold !
- cxi. 9. Redemption from the Lord descends,  
His promise in performance ends.
- xcvi. 13. He comes, He comes our Judge to be—  
xcviii. 10. And Justice graces his decree.

\* Extracts from *Merrick's Version*.

† Ibid.

Let

# HYMN for CHRISTMAS.

293

Let earth exult, and heav'n rejoice,  
And ocean raise its thund'ring voice.

xcvi. 11.

Let all who occupy the sea,—  
Or people earth, triumphant be:

xcviii. 8.

Let ev'ry green or golden field  
To God their grateful homage yield.

xcvi. 12.

Let ev'ry forest, ev'ry grove  
Transported sing th' Almighty's Love:

Let floods applaud, and hills exult,  
And praise from nature's voice result:

xcviii. 9.

Let loudest acclamations rise

cxxxvi. 26.

To the great Regent of the skies.

His mercies boundless and secure  
Will thro' eternity endure.

To universal Nature's King

Let universal Nature sing.

His mercies boundless, &c. &c.

TABLE

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## TABLE of CORRECTIONS.

**T**HE Translator, in a few places, where the sense is no way affected, has altered the Tense, as *John* iv. 49. agreeable to the preceding Verse: In other respects he has kept extremely close to the original; that there might not be the least deviation from the exact sense of the Evangelists: his design being to give a regular, full, correct, and elegant History of our Saviour, from the words of the Gospels.—The following inaccuracies have escaped the correction of the press: .

Page. Line.

- 7.—5. *for thy, read, your*
- 13.—5. *for shail, read, shall*
- 17.—3. *before, I am, read, He said,*  
 ——— 31. *before, said, read, following*
- 18.—12. *before, Moses, read, whom*
- 25.—13. *after, down, read, Sir*
- 26.—4. *for, fixed, read, intent*  
 ——— 6. *for, shall be, read, has been*  
 ——— 9. *for, you, read, ye*
- 27.—24. *after, Man, read, O Lord*
- 29.—29 & 30. *for, well, read, clean*
- 31.—3. *after, Sins, affix a period .*
- 46.—21. *after, tell, read, John*  
 ——— last line, *for none, read, no prophet*
- 47.—12. *after, Pharisees, add, and Lawyers*  
 ——— 16. *after, another, add, and saying*  
 ——— 27. *for, Jesus, read, He*
- 48.—27. *after, Steward, add, and Susanna*

51.—16.



## Page. Line.

- 51.—16. *after* road, *add*, and was trampled upon  
 62.—31. *omit*, Philip  
 66.—7. *after*, saying, *add*, to him  
 85.—2. *for*, or, *read*, and  
 87.—33. *for*, thou art, *read*, you are  
 92.—20. *for*, say that He, *read*, tell Him  
 ——— 21. *for*, is, *read*, thou art  
 93.—24. & 28. *for*, in thee, and for thee, *read*, in  
                   you, and for you.  
 106.—31. *after*, this, *add*, it  
 126.—7. guests  
 ——— 20. instructions  
 131.—7. *for*, Quadrant, *read*, Quatran; *so* p. 183.  
 134.—33. *read*, be ye  
 156.—24. *read*, Scripturists; and the whole Council  
                   bound  
 167.—17. *read*, Simon Peter  
 173.—18. *after*, believers, *affix a period*—and *after*, in  
                   my name, *affix only a comma*  
 266.—12. *read*, But that St. Paul  
 268.—7. *after*, may, *add*, grant his especial grace  
                   for our perseverance in the faith, agree-  
                   able to what may be his eternal purpose;  
                   and he may even  
 269.—2. *after*, believers, *add*, who are befriended with  
                   unfailing grace

THE END.



